THE *Scotch Presbyterian Eloquence*; OR, THE FOOLISHNESS OF THEIR TEACHING DISCOVERED FROM THEIR Books, Sermons, and Prayers,

And some REMARKS on Mr. *RULE*'s Late *Vindication* of the *Kirk*.

It griveth my Soul to think, what Pitiful, Raw, and Ignorant Preaching is crowded most after, meerly for the loudness of the Preacher's Voice: How often have I known the ablest Preacher undervalued, and an Ignorant Man by Crowds applauded, when I, who have been acquainted with the Preacher, *ab incunabilis*, have known him to be unable to answer most Questions in the Common Catechism. Baxter's *Cure of Church Divisions. Direct.* x.

Follow not the Pastors of this Land, for the Sun is gone down upon them; as the Lord liveth, they lead you from Christ and the good old way. *Sam. Rutherford, Epist.* 2. *To his Parishioners.*

The Second Edition, with Additions.

LONDON,
Printed for *Randal Taylor* near *Stationers Hall*, 1694.

XUM

To the R: *H. P. and P. of the K; the moſt G. and very G. P. of the preſent* P. *of the C. in* Scotland, E. C.

My L.

AS there was never any Book and Patron more ſuited to one another, than this Book is to your Lp. ſo there were never any Reaſons more ſatisfying than thoſe that have induc'd me to this Dedication: For firſt, if in this Incredulous Age, ſome Men ſhould charge the following Relations of any falſhoods; it were an injuſtice done to your Lp. to pretend, that any Man is ſo capable to vindicate them as your Lp. who amidſt the throng of ſo much Eccleſiaſtick and Civil Buſineſs at Court (from which you are now fain to retire for eaſe and refreſhment to your wonted Solitude in the Country) have been very conſtant and cloſe in the ſtudy of thoſe extraordinary Books cited in this Pamphlet; and ſo unwearied a Hearer of thoſe wonderful Preachers of whom I now Treat, that you have every day heard them with joy for many hours together; and never fail'd, with your own hand, to write thoſe Learned and Elaborate Diſcourſes I have here publiſhed; and many more of the like nature; in which Zeal (to your glory and to the ſhame of other Profeſſors be it ſpoken) you had no equal, but one Reverend Ruling Elder, a Bonnet-maker in *Leithwind.*

So that, My Ld. this Dedication is but only the offering to you ſome few of the rare ſayings, and comprehenſive Sentences which grace and adorn thoſe Papers that your Lp. has been at ſuch pains to collect, and are ſtill ſo careful to preſerve; and which you juſtly value

more then all the Rights and Charters of your very oppulent and flouriſhing Fortune. My L. the eaſie acceſs which theſe high and mighty Preachers have ever allow'd your Lp. to their company, joyn'd to that vaſt Experience which you have now acquired in the Stile of the Curates, by your allowing them ſo fairly and fully to make their defences at the Council-board, gives you ſuch a Title to judge of the Works of theſe *Contending Parties*, as none but your ſelf can pretend to: Your Lp. Knows well, that it's impoſſible for the ableſt Curate or Prelate amongſt them all, to imitate the *precious, powerful, Soul-raviſhing, Heart-ſearching Eloquence* of thoſe Sons of *Thunder*, *Kirtone*, *Rule*, *Schild*, *Areskine*, *Chrightone*, *Dickſon*, *&c.* and that there is ſuch a real difference betwixt their Sermons and that of the Prelatical Party, that if the firſt be Goſpel as your Lp. is fully perſwaded, then it muſt be received by all Men, for an unqueſtionable Truth, that the Goſpel was never preached in *Scotland* when Prelacy prevail'd in it, as your Lp. and the Godly party you Patronize, have often affirm'd: And tho' this were not evident to all that compare the Works of the preſent Profeſſors with thoſe of their Oppoſites, yet your Lps. ſimple word would paſs in the World for a ſufficient proof of it, Lying, Slandering, or the leaſt known Falſhood being infinitely below ſuch a true Gentleman: Nay, there is no Heroick Vertue more conſpicuous in your Lp. then your Varacity, which hath ſo fill'd the Minds and Mouths of all who intimately know you, that it muſt needs one day make a conſiderable figure in the account of your Lps. Life, which cannot miſs to ſee the light in a ſhort time, being, that for theſe three years laſt paſt, you have ſo ſucceſsfully laboured to furniſh plenty of Memoirs and Authors for ſuch a Work.

But, 2*dly*. Some of the Malignants, who have no taſt for ſuch Spiritual Sayings, as daily drop from the Pens and Tongues of the Covenanted Brethren, may accuſe the Books and Sermons here cited of *Nonſenſe*; but for as ill natured as the World is grown, they muſt own, that your Lp. has been very long, and very intimately acquainted with the trueſt and beſt *Nonſenſe*; ſo that being a Complete Maſter of it your ſelf it muſt be allowed that you are alſo a very good Judge. Beſides, my Ld. the *Curates themſelves* cannot deny, but that your Lp. is fully qualified to judge of the works of ſuch Learned Men as are ſpoke of in this Treatiſe; if they conſider your wonderful Knowledge of, and great concern for the Mother Univerſity

Univerſity at St. *Andrew's*, which had the Happineſs to be neareſt to your Lp. and to be your particular charge; and the Kingdom is not unſenſible how you Reform'd and Purg'd it throughly, with ſuch unſpeakable Juſtice and Impartiality, that even Aged Gentlemen, Doctors of Divinity, and Heads of Colledges, ſome who had been your Lordſhip's own Maſters, and one your Kinſman, had not the leaſt regard nor reſpect from you, becauſe of their wanting *Covenant Grace*, without which no Man is valuable in your Lp's Eyes; Let Men but conſider with what deliberation and foreſight you did proceed, and what prudent and learned Advice you did follow in providing for the Education of the riſing Generation in that Society, and then they can never doubt of your being wonderfully qualify'd both to be a Patron and a Judge of this Book.

Theſe conſiderations joyn'd to that of your Lp's unexpreſſible Merit (for which I want a Compariſon) naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* into your Protection, as cordially as you do the Authors of them: If your Lps. unknown Modeſty would allow it, I could tell the World in a few words, ſome of your natural and acquir'd Endowments: To your Courage and Conduct which are equal, you have added ſuch a ſucceſs, as to raiſe the Church and State of *Scotland* to be the wonder and amazement of the World: Such burning and unquenchable Zeal; ſuch ſtrange and unaccountable Prudence, and unparalled Piety hath appear'd in all your publick Actions, that if others had but wrought together with your Lordſhip in any meaſure, then, I dare ſay (as your Lp. excellently words it, in your Pious Printed Speech to the Parliament) *A greater diſpatch had been made of the Prelatiſts, and many honeſt ſuffering Miniſters e're now, had been deliver'd of their pinches*; and the Enemies of the Kirk and Covenant had evaniſh'd, as they did lately from Court, when your Lp. condeſcended to appear in Perſon at it: It is to you that the Nation owes her miraculous deliverance from the Indolatries of the *Creed*, *Lord's Prayer*, and *Gloria Patri*: it's your Lp. that hath reſcued from us the Superſtitions of obſerving *Chrimas*, *Eaſter*, and *Whit-Sunday*, and from all the Popiſh Fopperies of Caſſocks, cloſe ſleev'd Gowns and Girdles: It's your Lp. that enrich'd Their Majeſties Treaſure with the Revenues of fourteen Fat Biſhops, and with admirable expedition have voided more than half of the Churches of the Kingdom; and advanc'd ſuch a ſet of Preachers, as, it is certain,

never

never flouriſhed in any period of the Church of *Scotland* under any of their Majeſties Predeceſſors; and now that ſome malignant Lords have been brought into the Council again; your Lp. hath retired from it, bravely ſcorning to ſit at the ſame Board with the Oppoſers of the Cauſe.

My Ld. tho' the times have been reeling and dangerous, yet your Lp. has, by extraordianary management, put your ſelf beyond the greateſt reach and Malice of Fortune, for you have, indeed, deſerved well of all Parties; King *James* is obliged to thank you for the real Service you have done him; and King *William* for your good Will to ſerve His Majeſty: The Presbyterian Clergy own their good Livings to you; and the Epiſcopal Divines are bound to you, for advancing them to the Honour of being Confeſſors: The ſtubborn *Highlanders* owe all their Compoſition-money to your Lp. and the *Weſt-Country Rabble* were highly enrich'd by your Lp's. Countenance and Protection: You ſcorn that malignant way of making your Palace a Cooks-Shop for Strangers; but tho' your Commons be ſhort, yet, it's well known, that your Graces are long; at leaſt after Dinner, the full length of a Curates Sermon, and that is three quarters of an Hour: There is one thing more that your Lordſhip is moſt remarkable for, and that is, your daily Practice of Family Duty; it's well known, that there have been more new Creatures begotten in your Lp's Family, than in any other we have yet heard of; and in this Matter, ſuch is your great Goodneſs and Humility, that you condeſcend often to allow to ſome of your Servants, the Paternal Honour that's known to be due to your Lp.

To ſay nothing, My Ld. of thoſe Supernatural Gifts and Graces that you are pleas'd to value your ſelf upon; even in your moſt afmiliar Words and Profeſſions, nothing being more frequent in your Lp's mouth, than the *taking of God Solemnly to witneſs*, upon all occaſions; that *you never make one ſtep without the ſpecial direction and aſſiſtanc of the Holy Ghoſt*.

Now theſe Conſiderations being duly weighed, to whom ſhould theſe Papers fly for Sanctuary, in this backſliding Generation, but to the Celebrated Patron, both of the Matter, and of the Men, that are here in queſtion? To whom ſhould I rather Dedicate this incomprehenſible *Rhapſody* of *Humane Eloquence*? This Treaſury

of

of *Holy Aphoriſms*, and *Sententious Raptures*, than to the Oracle of this Myſterious way of *Pulpit Rhetorick*, and the unqueſtionable witneſs to the Truth of every ſillable that is here delivered? Meaning your Learn'd ſelf, my Ld. And I beſeech you to accept of this Preſent, (which I hope ſhall not be the laſt neither) as a Tribute from the Hand of,

Your Lp's moſt Obedient,

and moſt Obliged Servant.

Jacob Curate.

P. S.

P. S. To the Reader.

THE Reader must be here given to undestand that in exposing this Gollymaufry *of* Enthusiastick Zeal, Farce *and* Nonsence, *the Publisher had no design upon the lashing either of Persons, or Opinions, any further, then to shew the World the* Folly, *the* Misery, *and the* Danger *of* False Prophets, *and* Blind Guides: *In which case, there needs no other Argument, then the very History of the Age we live in: The Reader should do well to have a care too, not to make a Sport and Merriment of so Tragical a Judgment, as ought rather to move Men to the Solemnity of a Repentance in Tears and Sackcloath; for the Foolishness of this Liberty, is no excuse for the Wickedness of it. Under these precautions the Reader will be so wise, as not Laugh where he should Cry.*

SECT.

SECT. I.

The true Character of the Presbyterian *Pastors and People in* Scotland.

OUR Blessed Saviour, in his Sermon on the Mount, bids us beware of False Teachers; and tells us, That *by their Fruits we may know them*: Such Fruits are not open and publick Scandals, for then the simple Multitude (that measure Religion by the Sound and not by the Sense) could not so easily be deluded by them. It must be acknowledged, that the End of Preaching, should be the Edification of the Hearers; the Design of it being to perswade Men to Piety towards God, and Charity towards one another, and to draw the Image of God upon the Souls of Men. But it will appear from what follows, That the *Scotch Presbyterians* Sermons have no such tendency; for the Preachers themselves (who would have the World believe, that they only are the Powerful and Soul-refreshing Gospellers) have not been industrious to draw the likeness of God upon the Hearts of their Hearers, but meerly to impress their own Image there; that is, they labour'd not to make good Christians, but rigid *Presbyterians*.

That I may not be thought to assert this without ground (for I would not slander the Devil) I shall first give you the true Character of the *Presbyterian* Pastors and People. 2. I shall lay before you, some remarkable Passages taken out of their own Printed Books, to confirm this Character. 3. Some special Notes (written from their own Mouths) as they preach'd them under the happy Reign of K. *Charles* II. and since the late Revolution. *Lastly*, I shall give you some taste of that Extemporary Gibberish, which they use instead of Prayer, and for which they have justled out, not only all the Liturgies of the Pure and Primitive Church, but even the Lord's Prayer it self, because it is an evident Argument and Pattern for Christians praying in a set Form; and in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free Tryal, if that may be had where *Presbyterians* Rule.

In the first place, then, I am to give you the true Character of *Presbyterian* Pastors and People. I shall begin with the People, for they are truly the Guides, and their Pastors must follow them, whom they pretend to Conduct. For the Preachers of the New Gospel, knowing that their Trade hath no old nor sure Foundation, they are forced to flee to this new and unaccountable Notion, that the Calling and Constituting of Ministers is in the Power of the Mob: Now the World knows by two long and sad Experience, that their Mobile is not led by Reason nor Religion, but by Fancy and Imagination; so that we may be sure when the Election of Ministers is put in their hands, they will chuse none but such as will readily sooth and indulge them in their most extravagant and mad Humours: What Ministers can be expected from the choice of a People void of common Sense, and guided by irregular Passions, who torture the Scripture, making it speak the Language of their deluded Imaginations. They will tell you, that you ought to fight the Battels of the Lord, because the Scripture says in the Epistle to the *Hebrews*, *Without shedding of Blood there is no Remission*. They are generally Covetous and Deceitful; and the Preaching they are bred with, hath no tendency to work them into the contrary Virtues. They call Peace, Love, Charity, and Justice, not Gospel, but dry Morality only. I had once very great difficulty to convince one of them, that it was a Sin for him to cheat and impose upon his Neighbour in Matters of Trade, by concealing the faults of his Goods from the Buyer. He ask'd my Reason: I told him, because he would not wish one to deal so with himself. *That is* (said he again) *but Morality; for if I shall believe in Christ, I shall be saved.* I ask'd him, Was not this Christ's saying, *Whatsoever ye would that others should do unto you, that do you unto others?* *Yes*, he said, *that was good, but that Christ, because of the hardness of the* Jews *Hearts spake very much Moralty with his Gospel.* The poor Man spoke as he was taught and bred in the Conventicles; for it will be very long e're they hear a Sermon upon just Dealing, or Restitution of ill-gotten Goods; and who knows not that despising of Dominions, speaking evil of Dignities, and rising in Arms against the Lord's Anointed, is with them but fighting the Battels of the Lord. One *George Flint*, in the Parish of *Smalholm*, in the Shire of *Teviotdale*, was look'd upon as a very great Saint among them; and yet out of Zeal against the Government, he kept a Dog whom he named *Charles*, after the King; and Cat which he named *Katherine*, after the Queen; and another Dog whom he named *Gideon*, after the Minister of the Parish. They are a People that will not Swear in common Discourse for a World, yet they never scruple before a Judge, any Perjury that may seem to advance the Cause, nor stand in their ordinary Dealings to cheat for a Penny; nay, Murther it self becomes a Virtue when the Work of the Covenant seems to require it; and the New Gospel which they profess, is so far from condemning Lying, Cheating, Murther and Rebellion, when committed to fulfil the Ends of the Solemn League, that many of these whom they reckon Martyrs, have at their Execution gloried in these Crimes, as the sure Evidences of their Salvation.

Morality

Morality being thus discountenanced by the generality of that Party, the poor People are thereby lock'd up in a Cell of Ignorance. This did clearly appear, when the Laws, in the former Government, discharged Conventicles, the People being brought thereby home to the Churches: When the Ministers began to Catechise them in the Principles of the Christian Religion, they found them grosly ignorant; for when they were desired to repeat the Creed, Lord's Prayer, and Ten Commandments, they told they were above these Childish Ordinances; for if they believed in Christ, they were certainly well: And yet these Ignorants would adventure to pray *Extempore*, and in their Families to Lecture upon the most mysterious Chapters *Ezekiel*, *Daniel*, or the *Revelation*. A grave and good Minister told me, That upon a certain Occasion he desired a very zealous She-Saint to repeat the Creed: And that she return'd this Answer, *I know not what you mean by the Creed. Did not your Father* (says the Minister) *promise to bring you up in that Faith? Indeed did he not*, (said she:) *for, I thank my Saviour, that Superstition was not in my Father's Time. What then was in your Father's Time?* (said the Minister.) *It was* (said she) *the Holy Covenant, which you have put away? Whether was it the Covenant of Works, or Grace?* (said the Minister.) *Covenant of Works!* (said she,) *That is Handy-labour: It was the Covenant of Grace, which was made with* Adam, *and which all of you have put away.* At Night she went home, and a Number of the fighting Fraternity flocked after, pretending to hear her pray; their Family-Exercise being ended, she told them the Conference that passed betwixt the Curate and her; and they all concluded she had the better, and that she was certainly more than Match for the ablest Curate in that Country.

Generally their Conventicles produced very many Bastards, and the Excuses they made for that, was, *Where Sin abounds, the Grace of God superabounds: There is no Condemnation to them that are in Christ.* Sometimes this, *The Lambs of Christ may sport together: To the pure all things are pure.* Nay, generally they are of Opinion, that a Man is never a true Saint, till he have a sound Fall, such as that of *David's* with *Bathsheba*. The following Narration of a well known Truth shall serve for instance.

A Party of King *Charles* the Second's Guards being sent to apprehend Mr. *David Williamson* (one of the most eminent of their Ministers now in *Edenburg*) for the frequent Rebellion and Treason he preached then at Sield-Meetings; and the Party having surrounded the House where he was, a zealous Lady, Mistress of the House, being very sollicitous to conceal him, rose in all haste from her Bed, where she left her Daughter of about Eighteen Years of Age; and having dressed up the holy Man's Head with some of her own Night-Cloaths, she wittily advised him to take her place in the warm Bed, with her Girl; to which he modestly and readily consented; and knowing well how to employ his Time, especially upon such an extraordinary Call, to propagate the Image of the Party, while the Mother, to divert the Troopers Enquiry, was treating them with Strong Drink in the Parlour, he, to express his Gratitude, applies himself with extraordinary Kindness to the Daughter; who finding him like to prove a

very uſeful Man in his Generation, told her Mother ſhe would have him for her Husband: To which the Mother, tho' otherwiſe unwilling, yet, for concealing the Scandal, out of love to the Cauſe, conſented when the Miſtery of the Inquity was wholly diſcloſed to her. This whole Story is as well known in *Scotland*, as that the Covenant was begun, and carried on by Rebellion and Oppreſſion.

He was but laſt Year ſent to Agent their Affairs at Court.

Nor was the Actor, who is at this day one of the chief Props of the Cauſe, more admir'd for his extraordinary Diligence and Courage in this Matter, than for his excellent Invention in finding a Paſſage of St. *Paul's*, to prove, that the Scandal of this was very conſiſtant with the State of a Perſon truly Regenerate: *Verily I do not*, ſaid he, *deny, but that, with St.* Paul, *I have a Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity into the Law of Sin, which is in my Members.* Now according to the Gloſs which that whole Party puts upon this Scripture, ſaying, that St. *Paul* here ſpeaks of himſelf, and does not perſonate an Ungenerate Man, this Defence of *Williamſon's* muſt be allow'd to be good; as alſo, that the height of Carnality is conſiſtant with the greateſt Grace. Even ſo the Hereticks in St. *Peter's* Days wreſted ſome things hard to be underſtood, in St. *Paul's* Epiſtles, to their own Deſtruction.

There was among them a Marry'd Woman near *Edenburg*, who had pay'd ſeveral Fines for not going to Church, yet ſcrupul'd not to commit Adultery with one of the Earl of *Marr's* Regiment, and the fellow himſelf that was guilty, told, out of deteſtation to their damnable Hypocriſie, that the vile Woman had the Confidence, in the time of her Abomination, to ſay to him; *O you that are in* Marr's *Regiment! But you be pretty able Men, but yet ye are great Covenant-breakers: Alas, few or none of you are Godly.*

There are very many Inſtances of this nature, but I ſhall only add one more, which was told me by a Gentleman of good Reputation and Credit, who himſelf confeſs'd to me with Regret, that in the heat of his Youth he had been guilty of the Sin of Fornication with a Gentlewoman of that holy Sect: He ſays, that being with her in a Garrat, and ſhe hearing ſome body come up Stairs, ſhe ſaid to him, *Ah, here's my Aunt, I muſt deviſe a Trick to divert her.* Upon which, ſhe fell a whining, and howling aloud, as theſe People uſe to do at their moſt private Devotions; *Oh, to believe, to believe! Oh, to have Experience!* ſaid ſhe. And by that means ſhe diverted her Aunt's farther approaching, who inſtantly retir'd, commending her Neece's Zeal and Devotion. The Gentleman conceals the Woman's Name, out of regard to her Honour and his own, begs pardon for the Sin, and tells it only for to diſcover the abominable nature of their Hypocriſie.

They are generally deluded by Perſons that have but a ſpecious Pretence to Godlineſs. And ſuch is the force that a loud Voice, and whining Tone, in broken and ſmother'd words, have upon the Animal Spirits of the Presbyterian Rabble, that they look not upon a Man as endued

endued with the Spirit of God, without ſuch Canting, and Deformity of Holineſs. A Perſon that hath the Dexterity of Whining, may make a great Congregation of them Weep with an Ode of *Horace*, or Eclogue of *Virgil*, eſpecially if he can but drivil a little, either at Mouth or Eyes, when he repeats them. And ſuch a Perſon may paſs for a Soul-raviſhing Spiritualiſt, if he can but ſet off his Nonſenſe with a wry Mouth, which with them is call'd, *A Grace pouring down Countenance.* The Snuffling and Twang of the Noſe, paſſes for the Goſpel-ſound; and the Throwings of the Face for the Motions of the Spirit. They are more concern'd at the Reading the Speeches of their Covenant Martyrs, yea ſuch Martyrs as Dy'd for Rebellion and Murder, than in reading the Martyrdom of *St. Stephen*, or of any of his Followers. A Sermon of meer Railing and Nonſence will affect them more then Chriſt's Sermon on the Mount; and no wonder, for all they do is to affect the Paſſions, and not the Judgment.

One Mr. *Daniel Douglaſs*, an old *Presbyterian* Preacher in the *Mers*, a ſimple Man as to the World, yet of more Learning, Ingenuity, and good Nature then moſt of them; he was not long ago Preaching before the Meeting of his Brethren, and annalyſing a Text Logically, and very remote from vulgar Capacities, yet ſo powerful and melting was his Tone and Actions, that in the Congregation he ſpies a Woman Weeping, and pointing towards her, he crys out, *Wife, what makes you weep? I am ſure thou underſtandeſt not what I am ſaying; my Diſcourſe is directed to the Brethren, and not to the like of you; nay, I queſtion whether the Brethren themſelves underſtand this that I am ſpeaking.*

Several inſtances can be given of their ſtrong deluſions; this is none of the leaſt, that they take it for a ſure Evidence upon their Death-beds, that it's well with them, becauſe they never heard a Curate in their life time. For an indulged *Presbyterian*, who is the Author of the *Review of the Hiſtory of the Indulgence*, tells us thus much, *Page* 527, and *Page* 528, *That ſome of the leading People among the* Presbyterians *were of Opinion, that Baptiſm by Epiſcopal Miniſters is the Mark of the Beaſt; and the hearing of them as unlawful as Fornication, Adultery, or the Worſhipping the Calves of* Dan *and* Behel: And I think that a Curate can tell no worſe tale of them, than this, which a *Presbyterian* himſelf owns and declares to the World in Print.

I cannot here paſs by what happen'd a few Years ago, in the Pariſh of *Tindrum* in the *South-Weſt*; a Perſon that was Executed for Beſtiality there, in his Prayers bleſs'd God, that for a long time he had heard no Curate Preach; at which the Hearts of ſome *Presbyterian* Saints began to warm with Affection to him, and expreſt ſo much Charity, that upon that account they doubted not but that he might be ſav'd; and were ſorry that he was not allow'd to live, becauſe of the good that ſuch a zealous Man might have done.

It is a well truth in the Parish of *Teviotdale*, that two or three sighing Sisters, coming to a Man in Prison, the Night before he was burnt for Beastiality; the wholsomest Advice they gave him was this, O Andrew, Andrew, Andrew, *all the Sins that ever you committed are nothing to your hearing the cursed Curates; if you get Pardon for that Sin*, Andrew, *all is right with you.*

A young Woman in *Fife*, Daughter to a *Presbyterian* Preacher there, reading that of St. *Peter*, *Christ the Bishop of our Souls*, blotted out the word (*Bishop*) and in the place thereof incerted *Presbyterian of our Souls.*

And by the same Spirit of Biggotry, one of her Zealous Sisters in the same Family, tore every where out of her Bible the word *Lord*; *Because* said she, *it is polluted by being applied to the Profane Prelates.*

Instances of their Madness and Delusions might swell into a huge Volume, but I shall only mention two or three which are commonly known. What greater Instance of Delusion, than that Seven or Eight thousand people should be raised to Rebellion at *Bothwell-Bridge*, from labouring their ground, and keeping their Sheep; and that by Sermons assuring them, that the very Windle-straws, the Grass in the Field, and Stars in Heaven would fight for them: And that after the Victory they should possess the Kingdom themselves, *O it's the promis'd Land, and you*, Israelites *shall inherit it*; but in this they found their Preachers to prove false Prophets. After their Defeat, a Gentleman told me, that going to view the Field, where the Battle was fought, he saw one in the Agony of death, crying out, *Ah, cheated out of Life and Soul*: The Gentleman inquir'd what he ment by that Expression, *Ah* (said he) *our Preachers, our Preachers, they made us believe, that as sure as the Bible was the word of God, we should gain the day, for that the Windle-straws should fight for us.*

About the same time a person of Quality returning from the *West*, with some of the King's Forces, being necessitate to lodge in a Country House, where there was but one Woman, and she with Child; for the Men, and all that were able to run, had fled out of the way. The Nobleman encourag'd the poor Woman, desiring her not to be afraid; sent one upon his own Horse for a Midwife and other Women to attend her. The poor Woman surprised and encourag'd with his unexpected kindness, began to talk more freely, and said, *Sir, I see you that are Kings-men are not so ill as we heard ye were; for we heard that it was ordinary for you to rip up Women with Child; but pray will you tell me, Sir, what sort of Men are your Bishops? They are*, (said he,) *very good Men, and they are chosen out from the Clergy to oversee the rest of the Ministers. But are they*, says she, *shapen like other Men? Why ask you that*, said he? *Because our Preachers made us believe, the Bishops were all Cloven-footed.* There is scarce one of an hundred among the *Presbyterian* Vulgar, that will be either reason'd or laugh'd out of the strange Opinions they have of Bishops; as particularly, that they will not suffer Witches to be Burnt, because (*as they alledge*) every Bi-

shop

ſhop loſes five hundred Marks *Scots*, for every Witch that's Burnt in his Dioceſs. Nay, the generality of the *Presbyterian* Rabble in the *West*, will not believe that Biſhops have any Shadows, as an earneſt of the Subſtance, for their oppoſing of Covenant-work in the Land.

I ſhall add but one Inſtance more of the fillineſs of the *Presbyterian* People, and that is of a certain perſon well known both in the *North* and *South* of *Scotland*, for being not a degree and a half from an Idiot, and to be a Man that can ſcarcely Read an Engliſh Book. This Perſon takes on him to be a Preacher, and among *Presbyterian* People has procur'd a great eſteem to himſelf for a wonderful and rare Goſpeller, for having not the leaſt degree either of Natural or Acquir'd Parts, they therefore conclude him to have a large ſtock of Grace, and to be a moſt Heavenly Man. He came lately to the *Mers*, where he was never known before, and lodging on a *Saturday's* Night in a Country-Town, he cans'd to call in the good People in the Town to Prayers. Immediately the Houſe was fill'd with a Crowd, then he Lectures to them on the firſt of *Ezekiel*, and he told them, that the Wheel ſpoken of in the Sixteenth Verſe, was the *Antichriſt*, and the Wheel in the middle was the *Biſhops* and the *Curates*; *For* (ſays he) here's a *Wheel within a Wheel, juſt ſo the Curates are within the Biſhops, and both of them within* Antichriſt. *Then the Wheels are* (ſays my Text) *liften up; even ſo, Beloved the Biſhops and Curates are lifted up; lifted up upon Coaches with four Wheels, juſt as Sathan lifted up Chriſt to the Pinacle of the Temple, but God will take the Hammer of the Covenant in his own Hand, and knock down theſe proud Prelates, and break all their Coaches and their Wheels to pieces, Beloved, and lay the Curates on their Backs, ſo that they ſhall never riſe again; for the Prophet ſays here, that when they went, they went upon their four ſides, and they returned not when they went, Beloved: That you may ſee is very plain and clear; for though they may go out and perſecute God's own Covenanted People, yet they ſhall return falling upon their Broad-ſides, and get ſuch a fall that they ſhall never be able to ſtand or return to Perſecute the Godly, ſo long as they go upon their four ſides, and are lifted up upon four Wheels.* The People ſaid, they never heard ſuch a ſweet Tongue in a gracious Mans head. He ſpoke much againſt thoſe that took an Indulgence from K. *James*. The next day he told them that the Epiſcopal Miniſter in the Pariſh was his Couſin, therefore he would go to Church, and hear how he could Preach. *Truly, Sir,* (ſays the People) *we ſhall go along with you wherever you go, albeit it be our ordinary to go to the Meeting-Houſe in the Pariſh.* And that ſame very day he brought all the Diſſenters in the Pariſh to the Church. The People intreated him to deal with the Miniſter to turn *Presbyterian*, and promis'd to deſert the Meeting-Houſe Preacher, whom they ordinarily heard, and to hear the Epiſcopal Miniſter upon his Converſion. He promis'd to deal very ſeriouſly with him: For that purpoſe, the next day he came to the Miniſter's Houſe, and after a few Sighs and affected Groans, he expoſtulates thus, *Dear Couſin, what makes you own perjur'd Epiſcopacy? What have you to ſay againſt that*

Office;

Office? replies the Minister. *I have many Arguments*, said he, *and one I am sure you can never answer; and you will find it in* Psalm xlv. verse. 1. My heart enditeth a good thing. *Now is not this*, says he, *a plain Argument against Bishops? For when will they endite good things*? The People wondered that the Minister could not be perswaded by so clear an Argument, and said, *Poor Soul, his Heart is hardened, he has not Grace enough to believe and be Converted.* This account is proved before very many famous Witnesses in the City of *Edenburgh*. All I have told of them is Truth, but the hundred part is not told. You may judge of the Tree by these Fruits; and what a delicate Set of Reformers we have at this time in the *West* and *South* of *Scotland*.

I come in the next place, to give you a true Character of their Preachers. And truly, to be plain, they are a *Proud, Soure, Inconversable Tribe, looking perfectly like the Pharisees, having Faces like their horrid Decree of Reprobation.* They are without Humanity, void of common Civility, as well as Catholick Charity, so wholly inslaved to the Humours of their People, that they give no other Reason why they converse not with Men of a different Opinion, but only that their People would take it very ill if they should. However, I fear there is something in it more, and that is, lest their Ignorance should be discover'd; for it's certain, they have as little Learning as good Nature; and we have both felt and seen, that that is next Neighbour to none at all.

They have their Souls cast into a different mould from all Christians in the World. There is no Church but they differ from, both in Worship and Practice: They have quite banish'd the use of the Lord's Prayer, and what ridiculous stuff they have foisted in for it, shall be told in it's proper place. The smoothest reason that they alledge for their forbearing it, is, That the use thereof is inconvenient, This is Dr *Rule's* own Reason in that pretended Answer he has published to the Ten Questions concerning Episcopal and Presbyterian Government in *Scotland*. Their famous Preacher *James Kirktown*, when one of the Magistrates of *Edenburgh* enquired why they did forbear the publick use of the Lord's Prayer? told downright, Because it was the badge of the Episcopal Worship. I doubt not but many have heard long ere now of a Conference that past betwixt my Lord *B*---- and a ruling Elder in the North. In short it is this; Five Presbyterian Preachers last Year, appointed themselves Judges, to purge two or three Dioceses in the North. They took to assist, or to accompany them, some whom they call Ruling-Elders, one of whom entreated my Lord *B*---- to further with his help the happy and blessed Reformation, particularly by giving in Complaints against Ignorant, Scandalous, and Erroneous Ministers, that the Church of God might be repleniished with the Faithful: *Truly then* (saith my Lord) *there is one whom I can prove to be very Atheistical, Ignorant and Scandalous.* At which the Ruling Elder began to prick up his Ears; *And pray you, Sir*, (says he) *who is the Man? Indeed* (says my Lord) *I will be free with you, it is Mr.* James

James Urquhart, *one of your own Preachers, who is come with you now to ſit as a Judge upon others; and by Witneſſes of unqueſtionable Honeſty I can make it appear that he ſaid, If ever Chriſt was drunk upon Earth, it was when he made the Lords Prayer. And I appeal to your ſelf, who are a Ruling Elder, whether or not this be Blaſphemy? ſome other things of Scandalous Nature I can prove againſt him. O but* (ſays he) *we are not come here to judge our Brethren, our Buſineſs is with the Curates.*

It is ordinary to hear their People ſay, That if Chriſt were on Earth again, he would think ſhame of that form, that they cou'd make better themſelves, and that he was but young when he compos'd it. All which Blaſphemies muſt needs be the Effects or Conſequent of what they hear from their Preachers. And as for the Apoſtles Creed, it is not ſo much as once mentioned at the Baptizing of Infants; for all that they require at Baptiſm, is, That the Father promiſe to breed up the Child in the Belief of the *Weſtminſter* Confeſſion of Faith, and that he ſhall adhere to all the National Engagements laying on them to be *Presbyterians.* *

* *Though* Mr. Rule *who defends the New Goſpellers by denying their Prints, and by palpable Untruths, ſeems to diſown this in his Second Vindication of his Kirk. Yet much honeſter Presbyterians affirm it, and glory in it.* Vid. *Covenants with acknowledgment of Sins and Engagement to Duties, renewed at* Leſmahago. 1688. Et *Hind let looſe.*

Here I cannot forget what Mr. *John Dickſon*, Preacher in the Meeting-Houſe at *Kelſo*, ſaid once in a Sermon; *Ask* (ſaid he) *an old dying Wife, if ſhe hath any Evidence of Salvation, ſhe will tell you, I hope ſo; for I believe the Apoſtles Creed, I am taken with the Lords Prayer, and know I my Duty to be the Ten Commands. But I tell you, Sirs, theſe are but old rotten Wheel-barrows, to carry Souls to Hell. Theſe are Idols that the falſe Prelates and Curates have ſet up, to obſtruct the Covenant and the Work of God in the Land.*

For reading the Scriptures in Churches, they have aboliſhed that with the reſt; and in place thereof, he that raiſes the Pſalm reads the Sermon that was preach'd the Sabbath before: And for the Goſpel Hymn, call'd the *Doxoligy*, or *Gloria Patri*, they reject that as a ſuperſtitious Prelatical Addition to the Word of God. A certain Maid being lately Catechiſed by one of theſe Preachers, the firſt Queſtion he propos'd to her was, *Maggy, Now what think you are the Saints doing in Heaven? I know not, Sir: O* Maggy, *that is a very eaſie Queſtion, anſwer it,* Maggy: *I think then* (ſays ſhe) *they are doing that in Heaven which ye will not let us do on Earth: What is that,* Maggy? ſays he. *They are ſinging Glory to the Father, Son, and Holy Ghoſt, Sir. Now that is your Miſtake,* Maggy, (ſaid he) *for there's no ſuch malignant Songs ſung there; you have been quite wrong taught,* Maggy, *the Curates have deceived you,* Maggy.

They have no distinguishing Garb from Lay-men, and yet they took upon them to admonish the King's Commissioner in their last Assembly, for wearing a Scarlet Cloak; and told him plainly, That *it was not decent for his Grace to appear before them in such a Garb*; upon which my Lord told them, That *he thought it as undecent for them to appear before him in gray Cloaks and Cravats.* When the Church of *Arrol* was last Year made vacant by the Expulsion of the Reverend and Learned Doctor *Nicolson*, the Elders and Heritors there, whereof many were Gentlemen of the best quality, met together, that according to the present Law and constant Practice of the *Presbyterians* they might chuse and call another Minister to be their Parson; after they had unanimously agreed, and sign'd, and sent a formal Legal Call to Mr. *Lisk*, a person of indisputable Qualifications for the Ministry, in which he has been employ'd with great Reputation for several Years in the *North*, and one who has given signal Evidence of his good Affections to their present Majesties; my Lord *Kinnard*, Chief Heritor, went with the rest to signifie their Calling of Mr. *Lisk* to the Presbytery; at my Lords entering into the place where the Presbytery was sitting, he ask'd if they were the Ministers of the Presbytery; *Do not you see that we are*? said the Moderator. My Lord replied, *That by their Garb no Body could know them, and that their Spirit was invisible.* Now whether it was for this Jest, or because they knew Mr. *Lisk* to be Episcopal in his Judgment, I know not; but this I know, that these grave New Gospellers, rejected the Call, in despite both of the Heritors and of their own Law, brought in a Hot-headed Young-man of their own Stamp and Election. However, that they use no distinguishing Garb, must be acknowledged to be very congruous; for truly they are but Laicks, and it will surpass all their Learning, to prove that they are Ministers of Jesus Christ, but meerly Preachers sent and call'd by the People, who are generally but very ill Judges of Mens Qualifications for the Ministry; hence their constant and vast Heats and Divisions about their calling of able Men. The Mobile ordinarily take their Measures only from the Appearances of things; and indeed a *Presbyterian* Preacher's Out-side is not his worst, for they appear commonly, though in Lay-garb, yet in Sheeps-clothing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous Wolves.

Now as to their Sermons (which is the main design of this Paper) they are still upon the Government and the Times, preaching up the Excellency, of their Kirk-Government, which they call Christ, the Crown, Scepter, and Government of Christ. This was an old Custom among them to preach up the Times, and the neglect thereof they call'd sinful Silence. When in the former Confusions of the State they violently intruded themselves and usurped the Government of the Church, which they never had in settled Times. In those days at a publick Synod they openly reproved one Mr. *Lighton* for not preaching up the Times. *Who* (saith he)

doth

doth preach up the Times? It was answer'd, *That all the Brethren did it. Then* (says Mr. *Lighton*) *if all you preach up the Times, you may allow one poor Brother to preach up Christ Jesus and Eternity.* But this was never, nor is like to be, The Design of their Sermons; for trace them in their Politicks, Morals, Misticks, and Metaphysicks, you shall find them selfish, Singular, and full of Nonsensick Rhapsodies. These perhaps may seem hard Words, but an *Ethiopian* must be painted black, and that's no fault in the Painter.

For their Politicks, there is no Government under the Sun could tolerate them, if they but act in other Nations as they have done in *Scotland* since their Intrusion there; to instance but in our Times, Did not Mr. *Cargill*, one of their celebrated Preachers, Excommunicate all the Royal Family, the Bishops and Curats, and all that should hear them and adhere to them? They, indeed that affect the Name of Sober *Presbyterians*, disown'd these Hill-men, particularly because they refus'd to joyn with them in Thanking King *James* for the Toleration which he granted to them. And yet such is the disingenuity of these who would be call'd Sober *Presbyterians*, that they cry out, that they suffer'd Persecution; whereas it was the *Cameronians* only, whom they disown, that did suffer anything: For these others were setled in Churches by an Indulgence granted by the King. Against which Indulgence, all the Sufferers, like true *Presbyterians*, gave their Testimony, calling it a meer brat of *Erastianism*. What Government could tolerate such Ministers as *John Deckson*, whom I nam'd before, who in a Sermon Preach'd by him in the Parish of *Gallowsheiels*, declar'd, *That it was all one to Sacrifice to Devils, as to pay Cess to King* Charles. The Author of the Review of the History of Indulgence, one of the sober sort of *Presbyterians*, tells, *Page* 610. the same of a Preacher of his Acquaintance.

I shall say no more of their Sentiments concerning Government, but only refer the Readers to their Printed Acts of General Assemblies, and to those Covenants which themselves have Printed, often Subscribed and Sworn, and which are now again, for the benefit of Strangers, publish'd in that excellent Vindication of King *Charles* II. his happy Government in *Scotland*, by Sir *George Mackenzie*, in which its evident that they plainly renounce Monarchy, and all Power, but that of the Covenanted Kirk.

As to their disposition to live peaceably, I appeal not only to their Principles vented in these Covenants and Acts of their general Assemblies, but also to the many private Murthers, and open Rebellions which they have been guilty of under every Reign, since their first entry into *Britain*. Even in our own days, since 1666. they have rais'd no less than three formidable Rebellions, besides many lesser Insurrections and Tumults, wherein many Christians have suffer'd. With what violence did they flee to Arms, and Persecute all who were not of their Party, upon the occasion of the late Revolution? When, if it had not been for their indiscreet and fiery Zeal,

this Kingdom might have been happily united to *England*: But whatever Advantage ſuch an Union might have brought to the Church and State yet, becauſe it ſeem'd to have no good Aſpect to the Covenanted Cauſe, therefore the motion of it, though offer'd, was induſtriouſly ſtifled, and that oppertunity, which we can hardly hope to recover, quite loſt. Nay, under the preſent Government, for which they in the beginning pretended to be ſo zealous, 'tis well known over all the Kingdom, that they were laſt Year contriving by force, without any regard to Authority, to have the Solemn League renew'd, and impos'd after the old manner, upon all Men, Women, and Children; and in order to this good end, many Thouſands of them at Field-Meetings in the *Weſt*, convened after their ordinary way, with Bibles and Muſquets, Pſalm-Books, and ruſty Swords, and ſubſcrib'd a new Aſſociation for raiſing of Men, Horſe, and Arms, to advance the Old Cauſe, repurge the holy Kirk, and make a thorow Reformation in the Land. But I ſhall take occaſion by and by to give you ſome latter and more evident Inſtances of their Neglect and Contempt of their preſent Governors.

In the next place ſurvey them in their Learning, and you ſhall find that it lies only in the ſtudy of ſome *Anty-Arminian* Metaphyſicks, and in the practical Divinity they pretend to draw from the Heads of Election and Reprobation, whereby they Preach men out of their Wits, and very often into Deſpair and Self-murder. It's generally known, that *Joſeph Brodie*, Preacher in *Forreſs* in the time of the late Presbytery, did in the preſence of a very Learned and Eminent Perſon, take occaſion in the Pulpit to ſpeak of a poor man, who was then in ſuch a deſperate condition, that it was judg'd neceſſary to bind up his Hands, leſt otherwiſe he ſhould cut his own Throat, as he continually threatned; of this deſperate Wretch the pious Preacher above-nam'd, pronounc'd thus; *Sirs, This is the beſt Man in my Pariſh, would to God ye were all like him; he does truly fear Reprobation, which moſt of you are not aware of.*

There is a common printed Pamphlet, compos'd and publiſh'd by a *Presbyterian* Preacher, concerning one *Baſſie Clarkſon*, a Woman that liv'd at *Lanark*, who was Three Years in Deſpair, or to ſpeak in their Cant, *under Exerciſe*. Whoſoever reads that Pamphlet will find, that the poor Woman's Diſtemper proceeded only from their indiſcreet Preaching, repreſenting God as a Sour, ſevere and unmerciful Being. It is known in the Shire of *Tiviotdale*, that Mr. *William Veach* murder'd the Bodies as well as Souls, of two or three perſons with one Sermon; for, preaching in the Town of *Jedburg* to a great Congreation, he ſaid, *There are two Thouſand of you here to day, but I am ſure Fourſcore of you will not be ſav'd*; upon which, Three of his Ignorant Hearers being in Deſpair, diſpatch'd themſelves ſoon after. And lately in *Edenburg* Mr. *James Kirkton*, (the everlaſting Comedian of their Party) one of their famous Preachers in that City, praying publickly for a poor Woman much troubled in Spirit, ſaid, *A wholſome Diſeaſe, Good Lord,*

Lord, a wholeſome Diſeaſe, Lord, for the Soul. Alas, ſaid he, *few in the Land are troubled with this Diſeaſe. Lord, grant that ſhe may have many fellows in this Diſeaſe.*

Not only do they make their People diſtracted with ſuch deſperate Doctrine as this, but moreover they incourage them in direct Impieties. Mr. *Selkirk* Preaching at *Muſſelburg*, expreſſed himſelf thus, *God ſees no ſin in his Choſen; Now, Sirs, be you guilty of Murder, Adultery, Beſtiality, or any other groſs ſin, if you be of the Election of Grace there is no fear of you, for God ſees no ſin in his Choſen Covenanted People.* And this is conſonant to an expreſſion of Mr. *Samuel Rutherford*'s printed Letters, *Hellfulls of ſins cannot ſeparate us from Chriſt.*

In the Pariſh of Mr. *Macmath*, Miniſter of *Leſwade*, ſome of thoſe who were lately the moſt active in perſecuting and driving him from his Reſidence (even after he had the Privy-Council's Protection, and a Guard aſſign'd him for his defence) have ſince ſuffered violent deaths; two of them prevented the Hangman's pains by becoming their own Murtherers. When the Earl of *Lauderdale* and Sir *George Mackenzie* died laſt year much about one time, the Party who pretend to unriddle all the moſt ſecret Cauſes of Gods Providence, call'd their Deaths a viſible Judgment, for their being Enemies to the good Cauſe, altho it be well known that both theſe honourable Perſons died of a natural Death, in a good Age, being both of them worn out with their great diligence in their King and Country's Service (perhaps, indeed, their days were ſhortned, by ſeeing ſuch Firebrands abſe again to force themſelves into the Church, as had before ruin'd both it and the State, and were the Scandal of Chriſtianity, as well as Diſgrace of their Nation.) But when theſe abovenamed Self-Murthers of the Pariſh of *Leſwade* had devided *Judas*'s death betwixt them, the one hanging himſelf, the other ripping up his own Belly, till all his Bowells guſhed out: the *Presbyterian* Preacher in that Pariſh, holding forth next *Sunday*, was ſo ready of Invention as to find Arguments from thence for the Confirmation of the good Cauſe: *Ah Sirs* (ſays he) *nothing has befallen theſe Men but what God had from Eternity decreed; and I can tell you, Sirs, why he decreed it, indeed it was even becauſe they had gone ſometimes to hear the graceleſs Curates. Ah, Sirs, ye may ſee in this Judgment the danger of that Sin; beware of hearing Curates, Sirs, you ſee its a dangerous thing, Sirs; but I'll tell you more yet anent this, Sirs, this is a plain proof that the Goſpel has not been preached in this Pariſh this twenty eight years, for in all that time you have not heard ſo much as of one that had a tender Conſcience like theſe men; but now when we begin again to preach the Goſpel, its ſo powerful, that it awakes mens Conſcience, and pricks them ſo at the heart, that they cannot bear it, nor live under it.*

And now I leave the World to judge, whether this ſort of Learning and manner of Preaching doth not ſtand in diametrical oppoſition to all Religion and Reaſon, and does not in its Tenures and Effects appear to be indeed the Doctrine of Devils, and another Goſpel; and yet by it our Rabble

Rabble Reformation has been wrought. All true and ſolid Learning, particularly Antiquity, is decryed by them, becauſe in it there is no veſtige, no not ſo much as any ſhadow of *Presbytery* to be found; to preach Peace and Righteouſneſs (tho that be the deſign of the Goſpel) yet ſince it does not anſwer the Ends of the Covenant, it muſt be Condemn'd as temporizing, time-ſerving, and the pleaſing of Men more then God, who, they are ſure, can never be pleas'd but in their Covenanted way.

Morality with them is but old, out-dated, heatheniſh Vertue, and therefore ſuch a Book as *the Whole Duty of Man* is look'd upon with wonderful contempt by them: *Frazer of Bray*, one of the greateſt among them, profeſſes downright, that there is no Goſpel, nor any reliſh of it in that Book, and that *Ariſtotle's Ethicks* have as much true Divinity as that Book hath. And *John Vetch* of *Woolſtruthers* ſays, That that Book is too much upon Moral Duty. A certain Lady of their Stamp, getting it once into her hands, and hearing that it was a moral Book, done by an Epiſcopal Divine, ſhe made a Burnt Offering of it, out of her great Zeal againſt Epiſcopacy and Morality. Mr. *Macquire*, one of their celebrated Profeſſors and Preachers, in his Preface to *Browns* Book, intituled *Chriſt the Truth, Way, and Life*, calls the People that are taken up with the *Whole Duty of Man*, or any ſuch Books, *a Moralizing, or rather*, ſays he, *a Muddizing Generation.*

The moſt of their Sermons are Nonſenſick Raptures, the abuſe of Miſtick Divinity, in Canting and compounding Vocables, oft times ſtuffed with impertinent and baſe *Similes*, and always with homely, courſe, and ridiculous Expreſſions, very unſuitable to the Gravity and Solemnity that becomes Divinity. They are for the moſt part upon *Believe*, *Believe*; and miſtaking Faith for a meer Recumbency: they value no Works but ſuch as tend to propogate *Presbytery*. When they ſpeak of Chriſt, they repreſent him as a Gallant, Courting and Kiſſing, by their fulſome, amorous Diſcourſes on the myſterious Parables of the *Canticles*; and making Chriſt and his Goſpel to be their own Kirk Government; they have quite debaſed Divinity, and debauched the Morals of the People: This is evident, not only from their manner of Preaching, but alſo from their way of writing moſt of their Books, whereof ſome Inſtances ſhall be given in the next Section.

Some of them have an odd way of acting in the Pulpit, perſonating Diſcourſes often by way of Dialogue betwixt them and the Devil. Such ways were of old familiar to the Monks, as appears from Mounſieur *Claude* in his Second part of the *Defence of the Reformation*, *Chap.* 10. where he vindicates *Luther* from an Aſperſion caſt upon him by the Church of *Rome*. *For*, ſay the Papiſts, Luther *profeſſeth in his Writings, that he had a Conference with the Devil concerning the Maſs, and that the Devil accuſed him for being an Idolater.* To which *Luther* anſwers, That he was then in

in Ignorance, and that he obey'd his Superiours. Hence the Papiſts conclude, that *Luther* was the Devils Scholer. But Mounſieur *Claude* lets them ſee, that *Luther* ſpoke in a Monkiſh Stile, and that the Stile of the Covenant did repreſent Conflicts betwixt the Fleſh and Spirit, as perſonal Exploits with the Devil: To prove this, he inſtances St. *Dominick*, who ſays, that he ſaw the Devil one Night, in his Iron Hands carry a Paper to him, which he read by the light of a Lamp, and told it was a Catalogue of his Sins, and the Sins of his Brethren, upon which St. *Dominick* commanded him to leave the Paper with him, which was done accordingly: and afterwards he and his Brethren found cauſe to correct ſomething in their Lives. All that is ſaid for this, is, that it is a Romantick Stile proper to the Monks, and all that is meant thereby is this, that the Devil could lay ſuch Sins to their charge, and their Conſciences did ſmite them, therefore they corrected what they found amiſs. But ſuch a Stile did create wrong Ideas in the Literal Interpreters of ſuch Narrations: And it is like ſome of our Reformers Reading Books of this nature, either thought ſuch Apparitions real, or that they affected the Stile, for it is reported of Mr. *Robert Bruce*, one of our *Scotch* Reformers, that having ſtudied the Civil Law, and going one day to the Colledge of Juſtice, to paſs his Tryals in order to commence Odvocate, he ſaid, that he ſaw a great Gulph in the Cloſe or Court of the Parliament-Houſe, like the mouth of Hell, and this diverted his entrance into the Houſe; upon which he gave over the Study of the Law, and applied himſelf to Theology. Whether the thing was literally true, or whether the man had a diſturbed Imagination (as good men may have) or whether he affected the Stile of the Convent, and meant thus much by it, That the Imployment of a Juriſt was dangerous, and apt to lead men into ſuch Temptations as he feared might be to ſtrong for him, I know not which to conclude; but this I am ſure of, That one Mr. *Thomas Hogg*, a very popular *Presbyterian* Preacher in the North, asked a Perſon of great Learning, in a Religious Conference, Whether or not he had ſeen the Devil? It was anſwered him, *That he had never ſeen him in any viſible appearance: Then I aſſure you* (ſaith Mr. Hogg) *that you can never be happy till you ſee him in that manner; that is, untill you have both a perſonal Converſe and Combat with him.* I know nothing more apt to create a more religious madneſs in poor well-meaning People, than this ſort of Divinity, in which our *Presbyterians* have quite out-done the ſenſeleſs old Monks.

Their Principles and Doctrine being, as ye have heard, oppoſite to Morality, it will not be thought ſtrange that the height of Pride and Ruſticity ſhould appear in their Converſation: The Common Civilities due to Mankind, they allow not to Perſons of the beſt Quality, that are of a different Opinion from themſelves. To avoid and flee from the Company where a Curate is, as if it were a Peſt-Houſe, is a common ſign of Grace: To affront a Prelate openly is a moſt meritorious Work, and

ſuch

ſuch as becomes a true Saint: To approve and applaud the Murtherers of the Arch-biſhop of St. *Andrews*, is an infallible Evidence of one throughly reformed. That the World may be ſatisfied of their Behaviour towards ordinary Men, I ſhall give you ſome late Inſtances of their Carriage towards thoſe of the higheſt Rank and Quality; the matters of Fact are ſuch as are known to be true by multitudes of People before whom they were acted; and themſelves have the Impudence ſtill to glory in them; and yet I will not ſay but ſome of the Party may deny them upon occaſion at Court, as they do other things as evident; for I know what metal their Foreheads are made of.

1. Then, When their Majeſties Privy Council, by advice of all the Judges, conform to a ſtanding Act of Parliament, and common Practice, appointed a Sermon upon the Thirtieth day of *January* 169⅞: The Council ſome time before ſent a Perſon of Quality, one of their own Stamp and Kidney, to the Comiſſioners of the General Aſſemble, to deſire them in their Majeſties and Councils Name, to appoint one of their number to preach before them in St. *Giles*'s Church on that day, and to put them in mind that it was the Anniverſary for the Martyrdom of King *Charles* the Firſt, and that a Sermon proper for the Occaſion was expected according to the Religion, Law, and Cuſtom of the Nation. The grave Noddies of the Aſſembly anſwer'd thus; *Let the Council do their own Buſineſs, for we are to receive no Directions from the State, nor to take our Meaſures from the Council, eſpecially in preaching Anniverſary Sermons.* Upon which they appointed *Shields*, a *Cameronian*, one of the moſt wild and violent of the Hill-men, to preach in the *Tron-Church*, wherein they uſed to have Weekly Lectures, as it hapened upon that day of the Week, but where neither the Lords of Council nor Judges were uſed to come. All that he ſpoke concerning the King's Murther was this; *Ye Sirs, perhaps ſome of you may fooliſhly fancy that I came here to day to preach to you concerning the Death of King* Charles *the Firſt*: *What? Preach for a Man that died forty Years ago? If it be true what ſome Hiſtories tell of him, he is very much wronged; but if it be true what we believe of him, and have ground for, he is ſuffering the Vengeance of God in Hell this day for his own and Forefathers ſins.* The ſame *Shields* as he was holding forth ſometime before at *Edinburgh*, ſaid, That for ought he ſaw, King *William* and Queen *Mary* were rather ſeeking an earthly Crown to themſelves, than ſeeking to put the Crown on Chriſt's Head. That is, in the Conventicle ſtile, to ſettle Presbyterian Government.

This ſame year again they peremptorily refuſed and deſpiſed the Privy Council's Order, requiring them, according to a ſtanding Act of Parliament, to preach upon that day,

2. Inſt. Mr. *Areskme* preaching in the *Tron Church* at *Edinburgh*, the day after the King by open Proclamation had adjourned the General Aſſembly, ſaid, *Sirs, Ye heard a ſtrange Proclamation the other day, which I hope the Authors of may repent ſome day: It brings to my mind, Sirs, an*

old

old Story of King Cyrus, *who once ſet his Hands fairly to the building of God's House, but his hand was not well in the Work, when he drew it out again: All is well that ends well, Sirs; for what think ye became of King* Cyrus, *Sirs? I'll tell you that now Sirs; He e'en made an ill end, he e'en died a bloody death in a ſtrange Land. I wiſh the like may not befall our King; they ſay Compariſons are odious, but I hope ye will not think that Scripture-Compariſons are ſo; whatever you may think, I am ſure of this, that no King but King Jeſus has Power to adjourn our General Aſſembly.* This was ſpoken ſo lately, before ſo great an Auditory, that whatever *Rule* may ſay in his next Book, yet I think the Author himſelf will not have the Impudence to deny it.

3. When laſt Summer their Commiſſioners returned from King *William* in *Flanders*, and told the General Aſſembly, That the King had poſitively told them, that he would not any longer ſuffer them to oppreſs and perſecute the Epiſcopal Subjects; and deſir'd them in his Name to acquaint the General Aſſembly with his mind, that for the time to come they ſhould proceed more moderately, otherwiſe he would let them know that he is their maſter. The Moderators ſaid openly, That if it were not for the great Army he had with him, he durſt not have ſaid ſo to them; and however, he had been wiſer to have held his Peace, for that they own'd no Maſter but Chriſt.

When King *William* in *January* laſt deſired them, by his Letter to the General Aſſembly, to re-admit into the Exerciſe of the Miniſtry, ſo many of the Epiſcopal Presbyters as ſhould be willing to ſubmit to and comply with a *Formula* which his Majeſty ſent to them, and appointed to be the Terms of Communion betwixt the Parties: This propoſal of Peace and Union, which moderate Presbyterians might have been thought to have rejoiced in, was inſolently rejected, and exclaimed againſt by all the Aſſembly, except one Mr. *Orack* †. Then the common Diſcourſe and Preaching of Presbyterians was, that King *William* deſign'd to dethrone King Jeſus; that the preſcribing to them any *Formula* was an Incroachment upon Chriſt's Kingdom, and a violent Uſurpation of his Priviledges; that any *Formula* but the Covenant is of the Devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Aſſembly, in his Prayer immediately after its Diſſolution, reflected upon King *William* as ſent in Wrath to be a Curſe to God's Kirk. He and the whole Aſſembly proteſted againſt the King's Power to diſſolve them, and before his Commiſſioner diſclaim'd all his Authority that way: Afterwards to make their Teſtimony (that's their word for Treaſon) publick, they went to the Croſs of *Eninburgh*, and took a formal Proteſtation after the old manner againſt the King in behalf of the People of God (by which they intend their own Subjects.) The magnanimous Earl of *Crawford* vowed before the Commiſſioners, that he would adhere to the Proteſtation with his Life and Fortune, two things equally great and valuable.

† *A Perſon who was well educated, and juſtly eſteem'd at St.* Andrew's *Univerſity.*

Their ordinary Doctrine and Diſcourſe in the Pulpit and out of it, ſpeaking of the Kirk and King, is, Deliverance will come from another hand,

but thou and thy house shall perish. Mr. *Matthew Red*, holding forth the New Gospel at his Kirk in *North Berwick*, *Feb.* 20th. 169½, said, *The Kirk of* Scotland *is presently under the same condition that* David *was, when he was so sore persecuted and pursued by* Saul, *that he seem'd to have no way left him to escape; but then a Messenger came and told* Saul, *that the* Philistines *had invaded the Land; this gave* Saul *some other* * *Tow in his Rock, and by that* David *was deliver'd.* This Mr. *Red* being that same night with another of his Brethren at Supper at a Knight's House in that Parish, told plainly, That by the *Philistines* in his Sermon, he ment the *French.* And both the New Gospellers agreed, that the Kirk of *Scotland* could not now be otherwise delivered but by an Invasion of the *French* to restore King *James.* This Account I had from a Gentleman of good Credit who was present both at the Sermon and Supper. Mr. *Stenton*, one of their noted Preachers, said in an open Company, the day after the Assembly was dissolved, That they had appointed their next Meeting in 1693, hoping that before that time they might have another King who would allow them better Conditions. They now lay great stress upon the Prophecy of an Old Man in the *West*, who at his dying in 1689, said, *The perfect Deliverance of God's Kirk must come after all by the* French, *for this King* William *will not do it.* And say commonly, that they brought in a Dog for God's sake, and that he now begins to bite the Barnes.

* *That is in* English *some other Fish to fry.*

This being their way of treating a King who has condescended to oblige them even to his own loss, and to the wonder of Mankind; what may their Fellow-Subjects, especially such as are not of their Biggotry or Opinion, expect from them? That this is no new thing to them, nor the Actings only of some few of the more rigid sort of them, is evident from their extravagant and constant course of Rudeness to King *James* the Second, and to both the *Charles*'s, whereof many instances are to be seen in their own Books; some of them you may meet with in the next Section.

All the Presbyterians profess, that the keeping of Anniversary Days, even for the greatest Blessing of the Gospel, is Superstition and Popery. For the modestest of them that ever spake last Year against *Christmas*, was *Frazer* of *Bray*, who preaching in the High Church of *Edinburgh*, in his ordinary turn upon that day on which *Christmas* fell, all that he said was, *Some will think that I will speak either for the Day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's Birth-day, and not his Conception.* Had this Man been but acquainted with the Liturgy of the Primitive Church, or of that in the Neighbour Nation, he might have found that they keep Annunciation-day for the Conception, and this would have broke the strongest Horn of his *Presbyterian* Dilemma. But for all the Abhorrence that *Presbyterians* have, and do profess against the Observation of Anniversary days, yet they never missed to preach an Anniversary Sermon on Mr. *Heriot*, who built and indued the great Hospital in the City of *Edinburgh*; the reason is, that for every Sermon on *Heriot*'s Commendation, they get five Pounds, a new Hat and a Bible. If they could have made

made but the ſame Purchaſe by preaching on *Chriſtmas*, it's more then probable that they would have thought the annual Obſervation of our Saviour's Birth, as little ſuperſtitious as that of Mr. *Herior's* Memory.

But the Diſingenuity, Hypocriſie, and Covetouſneſs of that Party appears not only in this, but in many other particulars; for who clamour'd more than *Presbyterians* againſt Plurality of Benefices, which was never allowed nor practiſed under Epiſcopacy in our Kingdom, and now ſeveral of them are ſuing for five or ſix Stipends at once, *viz.* the great Apoſtles of the New Goſpel, Dr. *Rule*, Mr. *Falon* and Mr. *William Vetches*, Mr. *David Williamſon*, *John Dickſon*. I cannot here omit a Paſſage of Mr. *James Kirkton*, now a famous Preacher in *Edinburgh*, who held forth formerly in a Meeting-Houſe about three and twenty miles from it, in the Pariſh of St. *Martin*, within the Shire of the *Mers*, in which Pariſh there was an Epiſcopal Miniſter that gave Obedience to the preſent Laws, but this *Kirkton* by the Act of reſtoring *Presbyterian Preachers* to their former Charges, out of Malice againſt the Epiſcopal Miniſter, and Covetouſneſs to get the Stipend of the place, comes from *Edinburgh* and preaches one Sermon in the Pariſh of St. *Martin's*, and returning ſome days after, left the Church without a Miniſter, by which means he obtained to himſelf the Stipend of that Pariſh, tho he lived and preaches in the City of *Edinburgh* ever ſince.

* *Charity it ſelf cannot put a better Conſtruction on ſo foul an Action.*

There is another, Mr. *Anthony Murray*, who has a conſiderable Eſtate in *Dunſire*, he ordinarily uſes this Phraſe as a Proverb, That he deſires no more in the World but a Bit and a Brat; that is, only as much Food and Raiment as Nature craves; and yet this very man that would ſeem ſo denied to the World, got himſelf into the poſſeſſion of two fat Benefices, *viz.* that of *Coumer* in which he never did preach, and that of *Dunſire* Pariſh, in which the regular Paſtor had ſerved for the whole Year 1688, and for the greater part of the Year 1689. and yet was not allow'd one Farthing of the Living for either: altho when he was drove away, he had eight young Motherleſs Children, and no bread for them, whereof *Murray*, it ſeems not having one Child, had no ſence at all.

Who cried out more againſt the Covetouſneſs of Prelates, and complying Miniſters, than Mr. *John Johnſton*? yet in the time of his ſuppos'd Perſecution, he made up two thouſand and five hundred Pounds Sterling, and to to the certain knowledge of his Acquaintance he was two hundred Pounds Sterling in debt when he abdicated his Pariſh. This ſame *Johnſton* being called to a dying Gentleman in *Eaſt Latham*, who was always Epiſcopal, (but the Call was by ſome Fanatical Friends, without the knowledge of the dying Perſon) *Johnſton* having come to his Chamber, advances with many Hums an Ha's cloſe to the Gentleman's Bed-ſide, and after ſtaring a while upon him, at laſt with a great groan he gave his Judgment of his State and Condition in theſe words: *I ſee nothing there in that Face, oh, I ſee nothing but Damnation, Hell and Reprobation!* At

which words, a merry Man ſtanding by, whiſpers in the ears of the ſaid Mr. *Johnſton*, *He hath left you two hundred Marks.* Mr. *Johnſton* at this changed his mind (like the Barbarians in the Iſle of *Malta*,) and ſays, *But methinks I ſee the Sun of Righteouſneſs riſing with healing under his wings, ſaying, Son be of good chear, thy ſins are forgiven thee.*

Who cried out more againſt Miniſters Scandals, than one *Balfour* in the *Mers*, and yet but a few months ago he fled for the Sin of Adultery himſelf. This among them is called but a ſlip of the Saints; but far leſs ſlips in others are aggravated into heinous Scandals and crying Sins, as that ought indeed to be eſteem'd.

What greater act of Injuſtice then that done to Mr. *Alexander Heriot* Miniſter of *Dalkeith*, who gave all Obedience to the Civil Law, and yet the Presbytery of *Dalkeith* permitted one *Calderwood*, a declared Enemy of Mr. *Heriot*'s, and ſome others of his Accuſors, to ſit as Judges among them, and not only admitted, but alſo invited and encouraged two or three Knights of the Poſt to ſwear, That the Miniſter had danced about a bonfire the 14th of *October* 1688. And when it was made appear to the conviction of all men, that there was no Bonfires in the Town upon that Day, and that the Town was never wont to uſe any ſuch Solemnity upon the occaſion of that day; all that the Presbytery ſaid, was, That they could not help it, for the matter was ſworn and deponed, and they behoved to proceed, having a Call to purge the Church.

Beſides, their not having good Notions of the Goſpel, nor of any good Heathen Morals; one reaſon of their malicious and crabbed Nature may be, that they never ſuffered Affliction; for after they abdicated their Churches in 1662, they began every where in their Sermons to cant about the Perſecution of the Godly, and to magnifie their own Sufferings; by this means they were pamper'd inſtead of being perſecuted; ſome of the Godly Siſters ſupplying them with plentiful Gratuities to their Families, and Money to their Purſes; they really lived better then ever they did before, by their Stipends. They themſelves boaſted that they were ſure of Crowns for their Sufferings; and that Angels viſited them often in their Troubles; and both were materially true. I kow ſeveral of them who got Eſtates this way, and that grew fat and luſty under their Perſecutions. Mr. *Shields*, one of their honeſteſt and beſt Writers, being well acquainted with all that they ſuffered, and a great Sharer in it, glories in this, that they were highly provided for in their greateſt Difficulties, and makes an Argument for it of their being God's People: In his Analyſis (as he calls it) on the 29th of *Deuteronomy*, delivered in a Diſcourſe to the People on the Preparation day before they renewed the Covenants, *p.* 10. *l.* 8. theſe are his Words: *Tho in the Wilderneſs of Prelatick, Eraſtian, an Antichriſtan Uſurpations, we did not meet with Miracles, yet truly we have experienced Wonders of the Lord's care and kindneſs, and for all the Harraſſings and Perſecutions, &c. the poor Wilderneſs Wanderers have look'd as Meat like and Cloath-like as others that ſat at eaſe in their houſes,*

and

and drank their Wine and their ſtrong Drink. The Party finding ſuch good Fruits of their Itinerary Labours, continued to preach the unthinking Mobile out of their Money and Senſes, as well as out of their Duty to God and Man, receiving in the mean time, inſtead of *Cups of cold Water* *, many Bowels of warm Sack; the true Covenant Liquor, and the beſt Spirit that inſpires the new Goſpellers. By theſe means the Malignity of their Nature was rather kindled than abated; the only Men that ſuffer'd any thing, being the poor ſilly Plowmen and Shepherds in the *Weſt*, whom the falſe Teachers hounded out to die for a broken Covenant: It's true indeed, that many ſuch Men being deluded into ſeveral Rebellions, put the State under a neceſſity of defending it ſelf, by puniſhing ſome of them, and killing others in Battels; but yet, before the danger of theſe Battels, the Preachers were generally ſo wiſe as to ſave themſelves, by running firſt; for had they been ſo honeſt as to have born but a part of theſe Burdens which they impoſed upon their Proſelites, ſo couragious as to have but ſhew'd their Faces in the Day of Battel (to which they always ſounded the Allarm by their Sermons) then it's like we ſhould not have been now infeſted with ſuch ſwarms of theſe Locuſts as have over-ſpread our Land, and again fill'd our King's Chambers, as the Frogs and Lice of *Ægypt* did that of *Pharaohs*.

* *The name of a ridiculous and rebellious Book emitted by them in* King Charles *the Seconds time.*

Though upon certain occaſions the more ſubtile and cunning *Presbyterians*, knowing that no Art can defend or diſguiſe the unaccountable Wildneſs and Madneſs of ſome of their Party, are forced to diſprove and condemn them; yet they never fail to make uſe of the Sufferings of theſe ſame wild Men, to magnifie that Perſecution which themſelves pretended to have undergone, but had not the leaſt ſhare in. Eminent Inſtances of this we have in *Rule*'s late Book. To whom, among other Favours, we owe this new diſtinction of wild and ſober *Presbyterians*. Truly if the *Presbyterians* had met with the ſame Meaſure with which they formerly ſerved the Prelatiſts; if they had been uſed as they did good Biſhop *Wiſhart*, whom they made to lye ſeven Months in a dark ſtinking cloſe Priſon, without the conveniency of ſo much as changing his Shirt but once, ſo that he was like to be eaten up of himſelf, and the Vermin which that naſty place produced: It's probable that by ſuch Severities (which I am glad they ſuffered not) they might have been brought to ſomething of that good Man's Chriſtian Temper and Diſpoſition: And that this was very great, the worſt of themſelves were conſtrained to own, when upon changing of the Scene, he being deſervedly advanced to the Biſhoprick of *Edenburgh*, was ſo charitable as to convey large Supplies to ſuch of them as were impriſoned for their notorious Rebellion at *Pentland* Hills, 1666, and that without letting them know from what hand it came, nay his Compaſſion to them was ſuch, that he continued ſuch *Presbyterian* Preachers as were any thing tolerable in their Churches and Office; without impoſing on them the Conditions of Conformity which the Law then requir'd: But now *Presbyterian* Preachers, even thoſe that are called the ſobereſt,

ſobereſt, as we may ſee by their dayly Practices, and Expreſſions, are highly galled, becauſe they are not allowed to treat the Biſhops, and other Miniſters of God's Word, after the ſame barbarous manner that they formerly did, that is, *Hew them in pieces before the Lord*, as they were wont to phraſe it; for they commonly compare Biſhops to *Agag*, and thoſe ordained by them to the *Amalekites*.

The Epiſcopal Miniſters and Rulers uſed all Chriſtian and diſcreet Methods, when they had power, to gain and oblige the Diſſenters, and to ſave them from the Penalties of the Law. But now ſuch is the Ingratitude of ſome, even of thoſe ſame *Presbyterians*, whom the Epiſcopal Miniſters had ſaved from the Gibbet, to which the Law had juſtly doomed them, that they were the only Perſons that invented falſe Stories, forg'd malicious Libels, and rais'd tumults againſt thoſe very Miniſters who had been formerly ſo exceeding kind to them; we have but too many Inſtances of their rendring Evil for Good in this manner: And that which makes this the more ſtrange and odious, is, that it is acted under a pretence to Religion and Reformation, and that the giddy People are inſtigated to this Wickedneſs by their Preachers. I ſhall trouble the Reader, at preſent, only with two Particulars to this purpoſe; Mr. *Monro*, Parſon of *Sterling*, was lately libelled and accuſed before the Brethren of the Inquiſition, by one, whom, as all the Neighbourhood knows, he preſerved from being hanged, when he well deſerved it: And now, though the ſaid Parſon *Monro* has viſibly baffled all the Articles of his Libel, to the Diſgrace of his ungrateful Accuſer, and of thoſe Preachers who openly prompted him to this Villany, yet they daily moleſt and diſquiet him, becauſe of his conſtant adherence to the Sacred Order of Epiſcopacy, which is the greateſt Fault his Judges can accuſe him of, except that of his poſſeſſing a good Living, and that his Parts and Piety darken the whole Presbytery, of which his Pariſhoners being fully convinced, love him ſo well, that they reſolve, coſt what it may, they will not part with him as their Miniſter; and have therefore, to the great mortification of the Presbytery there, jointly ſignified ſo much to them under their Hands.

The other particular Inſtance of this Nature, ſhall be that of one *Ronaldſon*, a Tenant in the Pariſh of *Cranſton*, whom the Orthodox Miniſter there, Mr. *Barnes*, by his Interceſſion with Perſons of Quality, preſerved from having his Goods confiſcated, and Perſon baniſhed; after *Ronaldſon*, by his ſignal Diſobedience to the Law, had expoſed himſelf to that Sentence: This Kindneſs *Ronaldſon* then looked on as ſo great and ſurpriſing, that he often and openly profeſſed he knew not how to be thankful enough for it; he and his Family conſtantly kept the Church thereafter, and upon every occaſion acknowledged the Miniſter's ſingular Favour, with all the ſigns of ſincere Gratitude; but yet upon the new light of the late Revolution, he appeared the moſt open and avowed Enemy that the Miniſter had: The Miniſter juſtly ſurpriſed with this, challenged his many Promiſes of continuing grateful, to whom *Ronaldſon* gravely replyed, That

the

the Thanks for his Preſervation was not due to him, but only to God, who oft-times (ſaid he) ſtirs to ill Men to befriend his own People. This Change was wrought upon the Man, and this Anſwer put in his Mouth (as himſelf ſometimes owns and profeſſes) by frequent Conferences with their Preachers, who in their private Diſcourſes and publick Sermons have aſſured him, that he is not to look to the Inſtrument, but to the Cauſe of his Preſervation.

I ſhall ſhut up this Head concerning the Perſecution they pretended to have ſuffered, with a remarkable Note of a Sermon preached lately by Mr. *Daniel Douglaſs*, one of their great * Muſties; 'Now Sirs, (ſays he) 'I will be even plain with you, and perhaps e'en more plain than plea-'ſant, Sirs, I'll tell you now, Sirs, its ordinary for us to cry out that we 'were perſecuted under Epiſcopacy, but we are yet living, Sirs; and 'why were we not hanged as well as others were, beloved? It is e'en 'becauſe we thought they did caſt away their Lives needleſly, and that 'we would not venture our Lives for ſuch matters as they ventured their 'Lives, for I knew to meet with Kindneſs both from the Church Men 'and the States Men; and particularly, I knew that the Clerks of Coun-'cil and Seſſion, would take nothing from us; but there are no ſuch 'Clerks now. For there is one *Gibbie Eliot*, Sirs, that has no Charity 'nor Diſcretion, for if we were all made up of Dollars, he would ſwal-'low us up; pray God, Sirs, to keep our Purſes from that falſe Lown *Eliot*.

Ingenuity is a thing they are not concerned about; for that's but a Branch of dry Morality, below Men ſo full of Grace; ſome young Men among them that have had the Advantage of being abroad, are more affable, and in their Conferences with Men of Senſe, they ordinarily exclaim againſt the peeviſh, ſower, and unconverſable Temper of *Scotch Presbyterians*; but yet theſe ſame Sparks of the Cauſe, ſing a quite contrary Tune when they are in a collective or repreſentative Body. I have read of a certain Monk, who, being wearied of the Cloyſter, aimed at a vacant Dignity, the poſſeſſion whereof he knew would ſet him free: For this end he applied himſelf to every one of his Acquaintances that had a Suffrage in the Election, and from every ſingular and individual perſon he received very fair and ſatisfying Promiſes, but yet he found himſelf ſtill diſappointed, when they met together in Aſſemblies for the Election, whereupon he invites moſt or all of them upon a ſet Day to dine and be merry with him. They that were invited knew that he was not in condition to make any competent Proviſion for ſo many Gueſts; wherefore according to the uſual Cuſtom of that Fraternity, they ſent each of them ſome Material or other, proper to make up the Feaſt; ſome ſent ſent Fleſh, ſome Fiſh of divers kinds, ſome ſent Butter, ſome Cheeſe, ſome Wine, and others Oyl. All which he boyled in one Kettle together, and his Gueſts being conven'd, he cauſed to ſerve up that Hotch-potch in ſeveral large Diſhes to them, ſo that every Diſh that they taſted

it equally disgusted them: Whereupon they asked what manner of Victuals it was? He said it was just such as themselves had sent, all well boyled in a large Kettle together. That, say they, is the worst Meat in the World when thus jumbled together, but very good when every thing is dressed by it self. Just so are ye to me, says the *Monk*, you are very fair and kind when single, and one by one; but I can find nothing worse then you, when you are all together. The *Presbyterians* resemble the *Monks* in this, as in many other things; for take them singly, and they generally condemn the Methods and Proceedings of their Brethren, as rigid and severe, but take the same men met together in a Presbytery-Synod or Assembly, and the whole Body is the most unpalatable and most unsavory Hotch potch in the World.

And now to hasten to a close of this Section, Strangers may justly wonder that men of such Temper and Qualification, as ye have now heard the *Presbyterian* Preachers to be, should have any followers. But this will not seem so strange to such as consider what multitudes of the Rabble crowd after *Jack Bowles* in his drunken Fits, that Women and Children are ordinarily led by Noise and Shew, tho it were but of Hobby-Horses and Rattles. And indeed the *Presbyterian* Preachers are only flocked after by such a Herd, some out of a blind Zeal and itch after Novelty and Change, some again loving to fish in the troubled Waters of such Confussions as are inseparable from *Presbytery*, hoping thereby to mend their broken Fortunes. And to palliate their want of Sense, and greater faults, by a pretence to strict Religion: Others frequent them for Sport and Diversion, as men of little Sense and less Business run after Stage-Players and Rope Dancers.

Sometimes ago these Preachers were conversant only with Shepherds, and a few silly Women, laden with divers Lusts, whose hot Zeal had no Knowledge to guide it; the Preachers then indeed admired themselves for Persons of great Gifts and Learning, because of the esteem that these ignorant Creatures had for them; but now that they are brought to act in publick, and possess the Pulpit of Learned men, they are at a great Disadvantage; for their better Auditors expect solid Divinity, rational and close Discourses, and that being none of their Talent, puts them quite out of their Road and Element; and hence it is that the People generally forsake and abhor them, and nothing but a few of the Rabble frequent their best Churches and Preachers: So that now their own dear Followers begin to complain and cry out, that Christ did more good in the Hills, than he does now in the Churches. And if they hold on at their usual manner of Raving in Pulpits, they cannot fail to render themselves as Ridiculous and odious as they deserve, which they have made pretty good advances to already. They frequently upbraid Curates, as deserted of the Spirit, because they own that in the composing of their Sermons they make use of Books; and yet Mr. *David Williamson*, one of their *ablest Men*, Preaching before the Parliament, on *Ps.* 2. and *v.* 10.

stole

stole most of his Sermon from *Herle's Tripus* of Wisdom, and had the Confidence to reprint the same at *Edenburgh*. Indeed the Nonsense and Railing of that Sermon is wholly his own; for none but himself ever pretended or presumed as he does there, that Christ dyed a Martyr for the *Presbyterian* Government; because forsooth this Inscription was written on his Cross, *Jesus of* Nazareth *King of the Jews*. I do not discommend the use of Books, but the Hypocrisie of these men, who give out, that they preach meerly by Inspiration and Meditation, as Mr. *Areskme* did in a Sermon which he preached lately in the *Tron* Church at *Edenburgh*; his words were these, *The Curates go to their Books for Preachings, but we go to our Knees for our Preachings*. And yet such is the silliness of some deluded People, that they proclaim these for Soul-refreshing and powerful Preachers, and for men that, as they phrase it, have an inbearing Gift, speaking home to their Hearts: Indeed make some People Judges, we know *Presbyterian* Sermons will gain the Applause. I remember the old Fable of the *Cuckow* and the *Nightingale*, both contented who should sing sweetest; the *Ass*, because of his long Ears, is made Judge; the *Nightingale* sung first, the *Cuckow* next; the *Ass's* determination was, that truly the *Nightingale* sung pretty well, but for a good sweet plain taking Song, and a fine Note, the *Cuskow* sung far better.

Some who are not so well acquainted with the *Scotch Presbyterians* manner of preaching and praying, may, perhaps, think that matters are here aggravated against them, because things so very ridiculous were never vented by any former Sect, as these I have, and am hereafter to discover of them; but they are too well known to be deny'd among us. And that Strangers may not think themselves imposed upon, I shall in the next Section give the Reader some little taste of their printed Books, and leave him to judge from the Ridiculousness of what they have deliberately published to the World that way; what Extravagancy they may be guilty of in these extemporary Ravings, which they miscall Spiritual Preaching and Praying.

E SECT.

SECT. II.

Containing some Expressions out of their Printed Books.

AND first for their Sermons; Mr. *William Guthry*, at *Fenwick*, hath printed one full of Curses and Imprecations, *viz.*

*Will you gang Man to the cursed Curates? Gang, and the Vengeance of God gang with them: The cursed Curates bids us side with them; the Devil * rugg their Hearts out at their sides.* The Sermon in every Page is to the same purpose. The People in the *West* are mightily taken with it, and the Author is held for a great Saint among them, chiefly upon the account, as themselves phrase it, of his sharp Pen against Prelates and Curates.

* Tear.

Mr. *Walwood*, Brother to *Mercurius*, in a printed Sermon on this Text, *If the Righteous shall scarcely be saved, &c.* says, among other as ridiculous things, these words, *Men think that every Dog will win to Heaven, but I assure you, it is a great matter to win there; for Noblemen that will be saved, I believe, there's not twenty, I trow I doubled them: For Gentlemen, I could write them all in three Inch of Paper.* Ibid. *Men thought much, when a part of the City of* Glascow *was burnt, but for my part, I would not shed a Tear though* Glascow *and* Edinburgh *both were burnt; and a great matter, they burnt the Covenant.*

Notes of Printed Sermons before the Parliament.

The best of their Preachers were singled out to hold forth to the Parliament, and the L. Commissioner *M.* a person equally fitted to judge of Ministers and Statesmen, appointed such of these Sermons to be printed, as he in his Godly Wisdom thought fittest for advancing the designs of Omnipotent Presbytery. These Sermons are generally inhanced by the Party, and preserved as infallible Evidences of the great Learning and Piety of the new Gospel Professors, upon which account they are carefully kept from malignant Hands and Eyes: However, I once had the favour allowed me to read three of the choicest of them, published by *Williamson*, *Rule*, and *Spalding*; wherein they extol *Presbyterian* Government, with all the glorious Epithets due to the Gospel and the Christian Church, *viz.* Christ's Bride, his Virgin, his Spouse, his Glory, his Honour, his Church, his pretious Remnant, his glorious Elect, his pure People, God's House, Tabernacle, Dwelling-place and Sanctury, his Holy Ark, his chosen Generation, his dear Children, his Kingdom, his Mountain, his Jewels, his Crown, Scepter, and Diadem; in a word, the most obscure and darkest Prophesies and Revelations were all spoke with an

an Eye to the present *Scotch Model*, tho that be so new as never to have been heard of in *Scotland*, or any other Church before: And the *Presbyterians* themselves will as soon prove, that the High Priesthood of *Aaron*, among the *Jews*, was a Type of *Presbyterian Democracy* in the Church, as shew any Foot steps, or the least mention of *Presbyterianism* in any of the ancient Monuments and Records of the Church, except they will say, that Christianity began with *Calvin*; and yet if you'll believe the Sermons of the former Triumvirate, they that oppose the Rigour of *Scotch Presbytery*, are Enemies to God and his Cause, to Christ and to his Gospel, they are worse than Heathens, they are *Philistines*, which are not to be suffered to live in the Holy Land *; nay, they that concur not to advance it to its former height, (and that is, above King and Parliament) not only their Estates and Lives, but their Souls may go for it: 'You 'Members of Parliament, who are not forward for this, you shall, with 'Jehoiakim, be buried with the Burial of an Ass: Think but seriously what 'an Epitaph may be written on your Tomb, and what Discourses may be 'of you when ye are gone. *Here lies a Man that never was a Friend to Christ or his Interest, now he is dead, but he was an Opposer and Persecuter of Christ, of his Truth and People. But dying is not all, what shall ye say when ye shall be cited at the great Assize, before the Tribunal of Christ, to that Question, what Justice and Vote gave ye to me in my afflicted Church, in the first Parliament of King* William *and Queen* Mary *in* Scotland, *was ye for me or against me?*

* Spaldin's *Discourse to the Parliament.*

Spalding's Sermon before the Parliament, on 1 *Chron.* 12. 32. *pag.* 20 *Versus finem, & pag.* 21. *invitio.*

Mr. *Gilbert Rule*, in his Sermon before the Parliament, on *Isaiah* 2. 2. (for their Texts are generally out of the obscurest Places of the Old Testament) takes it for granted, that the Mountain of the Lord's House there spoke of, is expressly meant of *Scotch Presbytery*, *which*, he says, *is terrible as an Army with Banners*. This last, I confess, has often been found true in the most literal Sense; but why *Presbytery* should be called a Mountain, I cannot so well say, except it be because it was exalted at * *Dunce-Law*, above the tops of the Mountains, that is, Monarchy and Episcopacy, at which time the Phanaticks and Rebels were the Nations that flock'd unto it, and establish'd it upon the Ruines of their own former Oaths and Obligation. But to speak in his own Words, 'The ex- 'alting and establishing of *Scotch Presbytery* (for that's the only true 'Religion); the flourishing of it, is the means to advance the poorest, and 'most contemptible People † to Reputation both with God and all good 'Men, yea, often in the eyes of them that are but moral and intelligent, 'though Enemies, as is evident from *Deut.* 4. 6. This is your Wisdom in 'the sight of the Nations, which shall say, Surely this Nation is a wise

* *The Hill on which they first drew up their Army against K. Ch. I.*

† *Such the Scotch Phanaticks are indeed.*

and understanding People: For what Nation is there so great, who have God so nigh unto them, &c. Now that no body might mistake, as in this he meant Religion in general, and not *Scotch Presbytery*, he makes application particularly to the Kirk in these Words, *If you will set Christ on high in this poor Church, he will set the Church and Nation on high*; Scotland *hath in former times been* * *renowned, and esteemed among the Churches of the Reformation upon this account: It may be an Honour in after Ages to your Posterity, that such a man was active in that happy Parliament that setled Religion in the Church; yea, this way will render us more formidable to our Enemies, and Unfriends to our Way* +, *than strong Armies or Navies could do.* 1 *Sam.* 4. 7. And the Philistines were afraid, &c. for they said that God is come to the Camp. *Rule's* Sermon before the Parliament, *p.* 13. The plain meaning of this is, All the Land and Sea Forces of *England* and the Confederates, can signifie nothing against their Enemies, so long as they entertain or suffer amongst them these Enemies of Religion, the Bishops.

* *The glorious days of the Covenant.*

\+ *That is true blue Presbytery*

That famous Man in his *Generation*, Mr. *David Williamson*, preached before the reforming Parliament on this Text, *Be wise ye Kings, be instructed ye Judges of the Earth*, Psal. 2. 10. I cannot but approve the choice of this Text, because those Kings had need be very wise indeed that have to do with *Presbyterians*; and those Civil Judges the Kirk that will not [illegible] Judges must be stronger then [illegible] will not condescend to be instructed by them in all things. In the former part of that Sermon he divides and subdivides Government so often, till as the *Presbyterian Author*, from whom he steals these ridiculous Distinctions *,) he at last divides the Kings and Judges from all power: It's no new thing for some Men first to distinguish the King's Person from his Authority, and then to divide his Head from his Body: Well, it's granted by all hands, that such Men are well acquainted with all the ways of dividing Government. In the latter part of that Sermon, the Author speaking of *Presbyterial* Government, uses these words, which we easily grant to be peculiarly his own: *It's no light matter*, (says he) *it's an Ordinance of God, the Royal Diadem of Christ; he was a Martyr on this Head, for it was his Ditty on the Cross, John* 19. 19. Jesus of Nazareth King of the Jews. If *this Scripture* do not prove that Christ died a Martyr for *Scots Presbytery*, I am sure there's no other place either in Scripture or Antiquity that will.

* Herle's *Tripus.*

The next Notes will be from a Sermon that is highly valued by all true *Presbyterians*, *viz.* That which according to the Author's dating it, was printed in the 40 *Year of our publick breach of Covenant*; *the Year*, as the Author at the end of the Title Page describes it, *wherein there was much Zeal for confederating among Men, but little for covenanting with God.* In the 1, 2, 3, 4, and 5 Pages, he compareth the *Scotch* Covenants to the Covenant of Grace, and to the Covenants at *Horeb* and in *Moab*. In the 6. Page he says, *The Covenant may be tendered and taken without*

without the consent of the Magistrate, but his after dissent or Discharge cannot loose the obligation of it.

Page 9. He says, *As* Israel *in the Wilderness, so have we had our* Marah's, *and our* Massa's *and* Meribahs, Taberahs, *and* Kibroth Hataavahs, *at* Pentland-Hills, Bothwel-Bridge, Airsdmoss, † *&c.* From this consideration he presses the renewing of the Covenant.

† *Three notable Rebellions rais'd by the Presbyterians against King* Charles *II.*

Pag. 10. *God's removing two Kings who withstood the covenanted Reformation, and the abolishing two wicked Establishments, Tyranny and Prelacy, should stir up all Lovers of Religion to the Duty of Covenanting.* Pag. 12. *All the meaner sort of all Sexes and Ages, Wives and Children, are obliged to this, tho' the* Primores and Primates regni *do not concur: If the Children be not capable, Parents are to engage for them. Accordingly* (says he) *in* Scotland *it hath been in Use for faithful Ministers, to take Parents engaged to the Covenant, when they presented their Children to Baptism* *. Page 14. *Subjects are relaxed from their sworn Allegiance to a King [illegible] or Magistrate, by his Rescinding or disowning the Covenant [illegible] Article of the Solemn [illegible] League: But there is nothing that can any way enervate the Sacred Obligation of* Scotland's *Holy Covenant, which still must stand in inviolable Force.* Page 16. *It is a Covenant obliging not only the present, but the absent; and not only the absent in regard of place, but in regard of time: It obligeth all the Children of* Israel, *binds all Posterity with Annexation of Curses to the Breakers.* Page 17. *It's the Foundation of the Peoples Compact with the King at his Inauguration: Therefore as long as* Scotland *is* Scotland, *and God unchangeable,* Scotland's *Reformation in Doctrine, Worship, Discipline, and Government, must be endeavour'd to be performed in a Conformity to the Covenant: The matter of it is Moral, containing nothing but what is antecedently and eternally binding, albeit there had never been a formal Covenant; the ends of it are perpetually good.* Pag. 18. *The express Command from* Exod. 23. *obliges to banish all Covenant breakers out of the Land; for the example of the Popish, Prelatical, and Malignant Faction in* Britain *and* Ireland, *the suffering them to dwell in the Land, and to creep into places of Trust, and especially the stupid Submission to the Restitution of Church and State, and to the Re-introduction of their wicked Establishments, abjur'd by Covenant, did gradually induce Parishes and Provinces to this dreadful Sin of Covenant breaking.* Then in some subsequent Pages he enumerates all the Curses and Plagues, national or personal, spoken of in Scripture, as threatned with a special regard to the breaking of this Covenant, and who can tell (says he) *but the Sword now drawn in* Scotland *and* Ireland *may avenge the Quarrel of God's broken Covenant.* Pag. 27. *The breaking of the Covenant is the most Heinous of all Sins: Profanity of all sorts, Hypocrisie, Idolatry, Adultery, Treachery, Pride, Blood, and Oppression, and all that ever brought down Vengeance upon any Generation recorded in Scripture, or in any History, with these indeed, and the greatest aggravations of them, the Land hath been Polluted; but chiefly that which incenses the Anger of the Lord, hath been, and remains to be Breach of Covenant,*

* *Mr. Rule denies this in his late Book, altho himself and every Man acquainted with the Doctrine and Practise of the Kirk knows it to be very true.*

nant, and all these *Abominations not simply, because breaches of the Law of God, but as under this special Aggravation, that they have been, and are breaches of the Covenant, as is evident from* Deutrinomy 29. 25. Because they have forsaken the Covenant of the Lord God of their Fathers, *&c.*

* *Compare this with making Presbytery the Foundation of the present Civil Government, without which he says it cannot subsist.* Second Vindication. p. 9. *at the end.*

* Page 33. The great Reason why Men should renew the Covenant at this time, and why those of the true *Presbyterian* Party did it in the end of 1688. 'They thought it then (*says he*) expedient, as it is still, by renewing of 'these Ancient Covenants, to declare what Cause they would avouch and 'appear for, what King they would own, and upon what Terms they 'would offer their Submission to the present Government then to be Esta-'blish'd, who had before declar'd their Revolt from the former, and for 'this end to make this the Bond of their Association.

The same Author, in his Solemn Confession of Sins, *pag.* 53, says most ingeniously, *We and our Teachers in a great measure comply'd with, submitted unto, and conniv'd at the incroachments of the Supremacy, and absolute Power, both in accepting and countenancing the former Indulgences, and the late Toleration. We have taken and subscrib'd Oaths, and Bonds, all which have been contrary to the Reformation we were Sworn to preserve.*

Pag. 54. 'We are oblig'd to Confess the offensive Carriage and Conver-'sation of many that have gone to *England*, who have prov'd very stumbling 'to the *Sectarians* there. Yea of late many have embrac'd the Toleration 'Introductive of a *Sectarian* multiformity, without so much as a Testimony 'against the Toleration of *Popery* it self. The general Toleration, which in 'its own Nature tended, and in its Design intended, to introduce *Popery* and '*Slavery* by Arbitrary and Absolute Power, hath been accepted and addres-'sed for, by many of our Ministers; and countenanc'd, comply'd, and con-'curr'd with by many of our People, without a Testimony, or endeavour to 'to understand it. —— Many dregs of Popish Superstition have been 'observ'd, Popish Festival Days, as + *Pasch Tule*, and Fasting Eves, *&c.* 'have been kept by many: And prelatical Anniversary Days devis'd of their 'own Heart, appointed for Commemorating the Kings Birth Days, as *May* '29. *October* 14. *&c.* Who were born as Scourges to this Realm, being com-'plied with by many, *pag.* 58. And it was our Fathers Sin to inaugurate 'the late King, after such Discoveries of his Hypocritical enmity to Religi-'on and Liberty, upon his subscription of the Covenant; so when he burnt 'and buried that Holy Covenant, and degenerated into manifest Tyranny, 'and had razed the very Foundation on which both his Right to Govern, and 'the Peoples Allegiance were founded, and remitted the Subjects Allegi-'ance, by annulling the Bond of it; we sinned in continuing to own his 'Authority: When all he had was engag'd and exerted in Rebellion against 'God; for which the Lord put us to shame, and went not out with our 'Armies at *Pentland*-Hills, and *Bothwell*-Bridge.

+ *Easter, Christmas, Shrove-Tuesday.*

Notes

Notes out of the Hind let looſe, Printed 1687. *which Book is the great Oracle and Idol of the true Convenanters.*

Page 3. It's obſervable how reproachful he ſpeaks of Princes, and even of ſuch as are now our King's Allies, in theſe Words, 'The Proteſtants of *Hun-*'*gary* are under the tearing Laws of that Ravenous Eagle, the Tyrant of '*Auſtria*: Thoſe of *Piedmont* under the graſſant Tyranny of that little Ty-'gar of *Savoy*.

Page 24. 'Our firſt Reformers never reſign'd nor abandon'd that firſt 'and moſt juſt priviledge of Reſiſtance. Nay nor of bringing publick Beaſts 'of Prey to condign puniſhment, in an extraordinary way of Vindictive 'Juſtice: *E. G.* Cardinal of *Beaton*, that was ſlain in the Tower of St. *An-*'*drew's* by *James Melvin*, who perceiving his Conſorts to be mov'd with 'paſſion withdrew them, and ſaid, *This Work and Judgment of God, altho'* '*it be ſecret, ought to be done with greater Gravity*; and preſenting the point 'of his Sword to the Cardinal, *ſaid, Repent thee of thy former wicked Life, but eſpecially of the ſhedding of the Blood of Mr.* George Wiſheart, *which yet crys for Vengeance from God upon thee: And we from God are ſent to revenge it; for here before my God, I proteſt that——nothing moveth me to ſtrike thee, but only becauſe thou haſt been, and remaineſt an obſtinate Enemy againſt Chriſt Jeſus and his holy Goſpel.* Of which Fact (ſaith my Author) the faithful and famous Hiſtorian Mr, *Knox*, ſpeaks very honourably; and after the ſlaughter joyn'd himſelf with them; yet now ſuch a Fact committed upon ſuch an other bloody and treacherous beaſt, The Cardinal Prelate of *Scotland* eight years agone is generally condemn'd as Horrid Murder.

Page 75. Speaking of the King's Defeat at *Worceſter*, he ſays, *Iſrael* had 'ſinn'd and tranſgreſs'd the Covenant,——Having taken the accurſed 'thing, and put it even amongſt their own Stuff; therefore the Children of '*Iſrael* could not ſtand before their Enemies, but an Army of them near '30000, was totally routed at *Worceſter*; and the *Achan*, the cauſe of their 'overthrow, was forc'd to hide himſelf beyond Sea, where he continu'd a 'a wandring Fugitive in Exile till 1660. False *Monk*, then General, with a Combination of Malignants, and publick Reſolutioners, did machinate our miſery, and effectuated it by bringing the King home to *England* from his Baniſhment, wherein he was habituate into an implacable hatred againſt the Work of God.

Pag. 96. 'The Covenant is our *Magna Charta* of Religion and Righteouſ-'neſs, our greateſt ſecurity for all our Intereſts.

Pag. 99. 'That ſame perfidious Parliament fram'd an Act for an Anniver-'ſary Thanksgiving, commemorating every 29th of *May*, that Blaſphemy 'againſt the Spirit and Work of God; and Celebrating that unhappy Re-'ſtauration of the Reſcinder of the Reformation, which had not only the

'Con-

'Concurrence of the Universality of the Nation, but (alas for shame that it should be told in *Gath*,) even of some *Presbyterian* Ministers who afterwards accepted the Indulgence; one of which a pillar among them, was 'seen scandalously Dancing about the Bonfires ——— *O Holy and Astonishing Justice, thus to recompence our way upon our Head; To suffer this holy Work and Cause to be ruin'd under our unhappy Hands; who suffer'd the Destroyer to come in; who had it in his Heart, swell'd with Enmity against Christ, to raze and ruine the Work, as he most wickedly did.*

Pag. 110. 'The King gave us many proofs and demonstrations of his being 'true to *Antichrist*, in minding all the Promises and Treaties with him, as 'he had of his being false to Christ, in all his Covenant engagements with 'his People: For in the Year 1666, He, with his Dear and Royal Brother 'the Duke of *York*, contriv'd, countenanc'd, and abetted the Burning of '*London*, evident by their Imploying the Guards to hinder the People from 'saving their own, and to dismiss the Incendiaries, the Papists, who were 'taken in the Fact.

Pag. 123. 'At length the virulent Traytor, *James Sharp*, the Arch-Prelate, receiv'd the just Demerit of his Perfidity, Perjuries, Apostacies, Sorceries, Villanies, and Murders, sharp Arrows of the mighty, and Coals of '*Juniper*, for upon the Third of *May*, 1679. several worthy Gentlemen, 'with some other Men of Courage and Zeal for the Cause of God, and the 'good of the Country, executed Righteous Judgment upon him at *Magus* '*Moor*, near St. *Andrew's*: And the same Month on the 29th of *May*, the 'Testimony at *Rutherglen*, was publish'd against that Abomination of Celebrating an Anniversary-day for setting up an Usurp'd Power, destroying 'the Interest of Christ in the Land, and against all sinful and unlawful Acts 'emitted and executed, publish'd and prosecuted against our Covenanted Reformation; where also they burnt the *Acts of Supremacy*, the *Declaration*, 'the *Act Recessory*, *for the burning the Covenant*.

Pag. 146. 'At length the King of Terrours, a Terrour to all Kings, cut 'off that Supreme Author and Authoriser of Mischief, *Charles* II. by the 'suspicious intervention of an unnatural Hand, as the Instrument thereof; 'wherein much of the Justice of God was to be observ'd, and of his Faithfulness verify'd; That *bloody and deceitful Men shall not live out half their* '*days*: his bloody Violence was recompenc'd with the unnatural Villany of his 'Brother, and his unparallel'd Perjury was justly Rewarded with the most 'ungrateful and treacherous Monster of a Parricide: For all the numerous 'Brood of his adulterous and incestuous Brats, begotten of a multitude of 'Whores, at home and abroad, yea with his own Sister too, he died a Childless Pultron, and had *the unlamented Burial of an Ass*: And for all his Hipocritical Pretensions to a Protestant Profession, he drunk his Death in a Popish Potion, contriv'd by his own dear Brother that succeeded him; ——— 'passionately resenting *Charles* his Vow, to suffer the Murder of the Earl 'of *Essex* to come to a Trial, which was extorted by the reiterated Solicitations of some, who offer'd to discover by whom it was contriv'd and acted;

'which

'which made the Duke's guilty Conſcience to dread a Detection of his 'Deep Acceſſion to it: Whereupon the portion quickly after prepared, 'put a ſtop to that, and an end to his Life, *February* 6th. 1685: of which 'horrid Villany time will diſcloſe the Myſtery, and give the Hiſtory 'when it ſhall be ſeaſonable.

Pag. 237. 'A Prelate's Depute is no Miniſter of Chriſt, but a Curate 'is a Prelate's Depute, *Ergo.* — That a Prelate's Depute is no Miniſter 'of Chriſt, I prove not only from that, that a Prelate, *qua talis*, is not 'a Servant of Chriſt, but an Enemy; and therefore cannot confer upon 'another that Dignity to be Chriſt's Servant; but alſo from this, that the 'Scriptures allow no derivation of deputed Officers, *Rom.* 12. 7, 9.

Pag. 255. 'Never can it be inſtanced theſe twenty ſeven Years, that 'the Curates have brought one Soul to Chriſt, but many inſtances may 'be given of their murdering Souls: Hence theſe who cannot but be 'Soul-murderers, may not be heard or entertained as Soul Phyſicians; 'but the Curates cannot but be Soul murderers, *Ergo.*

Pag. 256. 'The Meetings of the Curates, for Adminiſtration of Or-'dinances in their way, the Lord hates, and hath ſignally forſaken: there-'fore we ſhould hate and forſake them. This is confirmed by Mr. '*Durhame. Rev.* 1. p. 55.

Pag. 259. 'Hearing of Curates reductively, involves us under the guilt 'of Idolatry, and breach of the ſecond Commandment; therefore we 'ought not to let them dwell in the Land, leſt they make us ſin, *Exod.* 23. '32. We ſhould deſtroy their very names out of the place, *Deut.* 12. 3. '*Jud.* 2. 7.

Pag. 285. *Jus Populi*, Cap. 16. (ſays he) 'Make this one Character of a 'Tyrant, that living in Luxury, Whoredom, Greed and Idleneſs, he neg-'lecteth, or is unfit for his Office. How theſe ſute to our times, we need 'not expreſs; what effrontery of Impudence is it for ſuch Monſters to pre-'tend to rule. P. 296. Kings and Tyrants for the moſt part are reciprocal 'terms.

Pag. 306. 'We own the obligation of our ſacred Covenants unrepealably 'and indiſpenſably binding to all. But we deny that hereby we are bound 'either to maintain Monarchy, or to own the Authority of either of the two 'Monarchs that have monarchized or tyrannized over us theſe Twenty ſeven 'Years paſt. In the Covenants we are not bound, but only conditionally, 'to maintain the King's Perſon and Authority, that is only upon the terms 'that he ſhould be a Loyal Subject to Chriſt, * and a faithful ſervant to the 'People, which he cannot be thought who does not cauſe all to ſtand to their 'Covenant Engagements, as *Joſiah* did, 2 *Chron.* 34. But alas, there was ne-'ver a *Joſiah* in the Race of our Kings; they roſe up to the height of Rebelli-'on againſt God and the People, with Heaven-daring Inſolence, not only 'breaking, but burning the Holy Covenant.

* *Mr.* Rule *upon the matter af firms the ſame*, Second Vindic. *p.* 90.

Concerning owning Tyrants Authority. p. 308.

'When Monarchy becomes oppoſite to the ends of Government, the Contagion of it affects that very Species of Government; and then the Houſe 'is to be pull'd down, when the Leproſie is got into the Walls and Foundation. The People may make their publick ſervant ſenſible, that he is at his 'higheſt Elevation but a ſervant: Hence now when the Species nam'd in the 'Covenant, *viz.* Monarchy, is ſo vitiate, that it is become the Inſtrument 'of the Deſtruction of all the Ends of that Covenant, and now by Law tranſmitted to all Succeſſors, as an hereditary, perfect, and perpetual Oppoſition to the coming of Chriſt's Kingdom; ſo that as long as there is one to 'wear that Crown, (but *Jehovah* will in Righteouſneſs execute *Conia*'s 'doom upon the Race, *Jerem.* 22. *ult.* write this man Childleſs,) and to enter Heir to the Government as now eſtabliſh'd, he muſt be an enemy to 'Chriſt: There is no other way left, but to think on a new Model, moulded 'according to the true Pattern.

Pag. 311. 'As he is not, nor will not be our Covenanted and Sworn 'King, and therefore we cannot be his Covenanted and Sworn Subjects; ſo he is not, nor can be our Crown'd King, and therefore 'we cannot be his Liege Subjects, owning Fealty and Obedience to him.

Pag. 340. 'It will be found that there is no Title on Earth now to 'the Crows, to Families, to Perſons, but the Peoples Suffrage; for the inſtitution of Magiſtracy does not make *James Stuart* a King no more 'than *John Chamberlain*.

Pag. 375. 'Kings muſt be like Dogs that are beſt Hunters, not thoſe 'who are born of beſt Dogs; therefore Dominion is not hereditary.

Pag. 389. 'The Inferiour is accountable to the Superiour, the King 'is inferiour, the People is Superiour; *Ergo*, the King is accountable 'to the People. The Propoſition is plain; for if the King's Superiority 'make the People accountable to him, in caſe of tranſgreſſing the Laws, 'then why ſhould not the People's Superiority make the King accountable 'to them, in caſe of tranſgreſſing the Laws.

Pag. 411. 'In the fourth Article of the Covenant, we are obliged to 'endeavour that all incendiaries and Malignants, *&c.* be brought to condign puniſhment; therefore it is imaginable that the Head of that unhallowed Party, the great Malignant Enemy, who is in the Spring, and 'gives life to all theſe Abominations, ſhould be exempted from puniſhment? 'Shall we be oblig'd to diſcover and bring to puniſhment the little petty 'Malignants, and this implacably ſtated Enemy to Chriſt, eſcape with a 'Crown on his Head? Nay, we are by this oblig'd, if ever we be in 'Condition, to bring theſe ſtated Enemies to God and the Country, to 'condign Puniſhment, from the higheſt to the loweſt: And this we are to 'do, as we would have the Anger of the Lord turn'd away from us, which

'cannot

'cannot be without hanging up their Heads before the Lord againſt the Sun, 'Numb. 25. 4.

Pag. 412. By the fifth Article of the Covenant, we are oblig'd to endea-'vour that juſtice be done upon ſuch as oppoſe the Peace and Union between 'the Kingdoms; but this Man and his Brother have deſtroy'd and anull'd 'that which was the Bond of theſe Kingdoms Union, *viz.* the Solemn League 'and Covenant.

Pag. 459. 'That from *God ſave the King*, now impos'd, as it is found in 'the Original, is only Paraphraſtically expounded, and moſt Catachriſtical-'ly apply'd to Tyrants, being in the native ſenſe of the words only, *Let the* '*King Live*; which, as it is now extorted moſt illegally, ſo it can be ren-'der'd neither civilly, nor ſincerely, nor Chriſtianly: It is a horrid mocking 'of God, and a heinous taking of his Name in vain, contrary to the Third 'Commandment: If it be a Congratulation, it is the more abominable, not 'only for the Hypocriſy that is in it, but the Blaſphemy, in giving Thanks 'for the Promoter of the Devil's Intereſt, and the Deſtroyer of Chriſt's, and 'the Liberties of Mankind.

Pag. 466. 'Let us conſider the perſon and matter for whom and for what 'this Prayer (*God ſave the King*) is extorted: Either it is for the Salvation 'of *James* the Papiſt, or of *James* the Tyrant: Now it's not the Will of God, 'that they that have, and keep, and will not part with the Mark of the Beaſt, 'ſhould be ſav'd; for he is adjudg'd of God to drink the Wine of his Wrath, '*Rev.* 14. 9, 10. We cannot pray for him as a Chriſtian, or as King, becauſe 'he is neither; and as a Tyrant, he can no more be ſav'd than as a Papiſt; for '*Tophet is ordain'd of old, yea, for the King it is prepar'd*, Iſai. 30. 33. Now 'while he continues ſuch, we muſt complain in Prayers, not for his Miſ-govern-'ment only, but for that he governs, and deſire to be deliver'd from him; 'for conſidering what a Man, and what a King he is, guilty of Murder, A-'dultery, Idolatry, under the Sentence of the Law both of God and 'Man; we can pray no otherwiſe for him than for a Murderer, A-'dulterer, Idolater; we cannot pray that the Lord may bleſs his Govern-'ment, for it's his Sin and our Miſery, that he is a Governour, and his 'Throne is a Throne of Iniquity. What Form of Prayer this Au-'thor uſes for the King, may be ſeen at the end of the Notes of their Pray-'ers.

Pag. 482, and 483. Theſe that now would impoſe Bonds upon us, are 'ſuch Sons of *Belial* as cannot be taken by the hand. There is one gene-'ral Argument that will condemn coming in any Terms or Bonds with 'that Party that have broken the Covenant, becauſe ſuch Tranſactions are a 'ſort of Confederacy with the known Enemies of the 'Truth and Godlineſs *. Mr. *Gilleſpy* demonſtrates that 'to be unlawful; when in capacity, we ſhould not ſuffer 'them to dwell in the Land; if we are not to be familiar 'with Heathens, far leſs with Apoſtates; for the Apoſtle 'lays much more reſtraint from Communion with them,

* *Compare this with the late Aſſembly's refuſing, at the King's deſire to admit of any of the Epiſcopal Clergy, with them into the Exerciſe of the Miniſtry.*

'than with Pagans. 1 *Cor.* 5. 10. And again, *Exod.* 34. 12. All ſacred 'Tranſactions are diſcharg'd upon a moral and perpetually binding ground: 'And all Toleration is prohibited, and all conjugal Affinity. Such Com'pliances brought on the firſt deſolating Judgment, the Flood on the old 'World. *Gen.* 6. when the Godly conformed and incorporated with the 'ungodly Crew.——The Scriptures frequently diſprove all Confedera'cies, Covenants, Concord, and without diſtinction, all Tranſactions and 'unitive Agreements with the men of *Belial*, that overturn the Reformation, '*p.* 487.

Pag. 500. 'It's clear from the Form, the Object, and from the ends of 'the Covenant, which are all Mortal, and of indiſpenſable Obligation, that 'it is of perpetual and unalterably binding force, obliging the preſent and all 'future Generations.

Pag. 501. *By Allegiance and Loyalty, can be meant nothing elſe, by our preſent Governours, but an Obligation to own and obey, and never to oppoſe the deſign of advancing Tyranny; and by Peaceableneſs and Orderlineſs, nothing elſe can be intended, than an Obligation never to oppoſe either the preſent Settlement, or future Eſtabliſhment of Popery and Arbitrary Power, upon the Ruines of the Reformation, and our Civil and Religious Rights and Liberties; whence they that take theſe Oaths and Bonds, in any other ſenſe, look more to the Liberties of Worldly Intereſt, than to the Dictates of Conſcience, and by quibling Evaſions do but mock God, deceive the World, and illude the Enemies, and delude themſelves.*

Pag. 505. 'The Covenant is the Foundation of the Peoples Compact 'with the King at his Inauguration, the fundamental Law of the Govern'ment, and among the very *Leges & regulæ regnandi*; ſo that the Reſcinders 'of it are chargeable, not only with Perjury, but of Treaſon and Tyranny, 'in breaking and altering the Conſtitution of the Government, and are ly'able to the Curſe of the Covenant; for they cannot reſcind that, nor eſcape 'its Vengeance; whereof we have a Speaking-pledge already, in that the 'Reſcinder of theſe Covenants was ſo terribly reſcinded, and cut off by the 'hands of unnatural Violence; God thereby fulfilling that threatned Judg'ment of Covenant Breakers, *That he that hath broken his Covenant ſhall be 'brought to Deſtruction*; *and bloody and deceitful Men ſhall not live out half 'their days*: So *Charles* the Second got not leave to live out half of the days 'he projected to himſelf.

Pag. 508. 'To require men to ſubſcribe to a Declaration aſſerting that 'the National Covenant, and the Solemn League and Covenant, were and 'are in themſelves unlawful Oaths, is to require men to enter into a Confe'deracy againſt the Lord, at which the Heavens might ſtand aſtoniſh'd; it's 'an unparalel'd breach of the Third Commandment, and could no more be 'taken in Truth and Righteouſneſs, than an Oath renouncing the Bi'ble.

Pag.

Pag. 513. 'An acknowledgment of Eccleſiaſtical Supremacy reſident in 'the King, is the moſt blaſphemous Uſurpation on the Prerogative of Chriſt, 'that ever the greateſt Monſter among men durſt arrogate; yea, the *Ro-* 'man Beaſt never claim'd more; and in the effect it is nothing elſe but one of 'his Names of Blaſphemy, twiſted out of the Pope's hands by King *Henry* the 'Eighth, and handed down to Queen *Elizabeth*, *&c.* By this many intolle- 'rable Incroachments made upon the Liberties and Priviledges of the Church 'of Chriſt, are yielded unto; as that there muſt be no Church-Aſſemblies 'without the Magiſtrates conſent, but that the Power of Convocating and 'Indicting Aſſemblies does belong only to him, that he may diſſolve them 'when he pleaſes, and that his Preſence, or his Commiſſioners, is neceſſary 'to each National Aſſembly.

Pag. 516. 'To engage in Bonds of living peaceably, is to engage in 'Bonds of Iniquity; they are Covenants of Peace with God's Enemies, 'whom we ſhould count our Enemies; *and hate them becauſe they hate him,* 'Pal. 139. It's more ſuitable to anſwer as *Jehu* did to *Joram*, *What peace, ſo* '*long as the Whoredoms of thy Mother* Jezebel, *and her Witchcrafts are ſo* '*many?* Than to engage to be at Peace with thoſe who are carrying on *Baby-* '*lon's* Intereſt, the Mother of Harlots and Witchcrafts *.

* *Upon this conſideration the late Aſſembly refuſed, at King* William's *deſire, to receive the Epiſcopal Party into any Terms of Peace or Communion.*

Pag. 658. 'For private Perſons to deſtroy and rid the Common-Wealth 'of ſuch Burdens and vile Vermine, ſo pernicious to it as Tyrants are, was 'thought a Virtue meritting Commendation by all Nations; and among the 'rudeſt Nations this is a Relict of Reaſon; as the Oriental *Indians* have a 'Cuſtom when ever any Perſons run *a Muck*, that is, in a Revengeful fury 'take ſuch a quantity of Opium as deſtracts them into ſuch a Rage of mad 'Animoſity, that they fear not to Aſſault and go thorow deſtroying whom 'they can find in their way; then every Man Arms againſt him, and is Am- 'bitious of the Honour of firſt Killing him; which is very rational: And it 'ſeems to be as rational, to take the ſame courſe with our mad Malignant '*Mucks* *, who are Drunk with Helliſh Fury, and are running in a rage to 'deſtroy the People of God.

* *All that are not true Covenanters.*

Pag. 701. *The exacting Taxations for maintaining of the Army, and the paying of Subſidies, was, and remains to be a conſumating Crimſon Wickedneſs, the Cry whereof reaches Heaven; ſince upon the matter it exceeded the* Gadarens *Wickedneſs, and was ſhort of their Civility; they did not beſeech Chriſt and his Goſpel to be gone out of* Scotland, *but with arm'd Violence declar'd, they would with the ſtrong hand drive him out of his Poſeſſion, in order to which, their Legions are levied with a profeſſed Declaration, that there ſhall not be a Soul left in the Nation, who ſhall not be ſlain, ſhut up, or ſold as Slaves, who will own* CHRIST *and his Intereſt.*

Pag.

Pag. 712. 'The paying of Subſidies to the preſent Government, is to 'furniſh that Party of the Dragoons Legions, in their War againſt Prince 'Michael and his Angels with ſupplies; which no Moral Force can excuſe, 'no more than it can do the ſhedding of the Blood of their Innocent Chil- 'dren, or Sacrificing them to *Moloc*; for no Sacrifice they can offer to the 'Devil, can be more real, or ſo acceptable, as what they declare by this; be- 'ing ſo direct, not only in oppoſition to the coming of the Kingdom of Chriſt, 'but the Deletion of his precious Intereſts, and the giving Satan ſuch an ab- 'ſolute Dominion in the Nation, as that they who have made the Decree, 'and all who put it in Execution, practically declare thereby they have, 'mancipate themſelves to his Slavery, and ſold themſelves to work Wicked- 'neſs in the ſight of the Lord; ſo likewiſe that all the reſt of the Nation may 'with themſelves become his Vaſſals, and in evidence of their Oppoſition to 'Chriſt, and in recognition to Satan's Sovereignty, and their Subjection, they 'are appointed to pay theſe black Meals *.

* *Taxes.*

Mr. *Rule*, the great Scribe now of the Party, in his *Second Vindication of the Church of* Scotland, owns at every turn, that there are many Presbyterians in *Scotland*, who are neither moderate nor ſober; and to theſe he imputes all the Rebellions and Murders committed by the Party, and yet he calls the Legal Reſtraints, put upon theſe wild or mad Presbyterians (for ſo they muſt be call'd, if they be neither moderate nor ſober) cruel Perſecutions: Now their whole pretended Matyrology being only made up of theſe men, I would fain know whoſe Martyrs ſuch men were; for the Devil has his Martyrs too. This is Mr. *Rule*'s beſt way of Reaſoning, for, which I am apt to think, there's few of the Party that will thank him; it being moſt evident, that thoſe whom he ſo much diſowns and reflects upon, are the only true *Scotch-Presbyterians*; for whereas *Rule*, and ſome few with him, who would be thought moderate and ſober, have evidently deſerted the Old Cauſe, and ſeem to ſit down upon the Lees of *Dutch-Presbytery*, unto which they have baſely degenerated, while theſe others tread exactly in the ſteps of their Forefathers, and act in a cloſe Conformity to the Covenants, and the Decrees of the General Aſſemblies, which muſt be acknowledg'd to be the Rule for *Scotch-Presbyterians*, or elſe it muſt be confeſt that they have none.

I ſhall leave the Reader to judge which of theſe two are indeed the trueſt *Scotch Presbyterians*, by the account which one of their own famous Writers gives of thoſe whom Mr. *Rule* calls ſober and moderate; in the *Hiſtorical repreſentation of the Teſtimonies of the Church of* Scotland (Printed 1687. *page* 162, and downwards) ſpeaking of the Toleration granted in that ſame Year by the King, he ſays, and truly to, *That thoſe who embrac'd it, acted contrary to the Presbyterian Principles of the Church of* Scotland, *particularly to the Declaration of the General Aſſembly*, July 27, 1649. *And contrary to the Covenant.* And on this Head his Arguments are infinitely beyond any that ever we have heard from Mr. *Rule*, *For* (ſays he) *this Toleration is founded on Sovereign Authority*,

Authority, Prerogative Royal, and Absolute Power, which all are to obey without reserve. Again, (says he) *it comes through such a Conveyance, as suspends, stops, and disables all Penal Laws against Papists, and thereby everts all the Securities and Legal Bulwarks that Protestants can have for the Establishment of their Religion, making them depend only upon the Arbitrary Word of an Absolute Monarch, whose Principles oblige him to break it: So they that accept this Toleration, do thereby recognize a Power in the King, to subvert all Laws, Right, and Liberties; which is contrary to Reason as well as Religion, and a clear breach of the Covenants: By this Toleration the Papists are encourag'd and encreased in Numbers, the whole Nation overflow'd with their Hellish Locusts, and all places fill'd with Priests and Jesuites; yea, the Executive Power of the Government is put in the hands of the Romanists.——————Whatever Liberty this may be to some Consciences, it's none to the tender; it's only a Toleration which is always of Evil; for that which is Good cannot be Tolerated, under the notion of Good, but countenanc'd and encourag'd as such: Therefore this reflects upon our Religion, when a Toleration is accepted, which implies such a Reproach, and the annexed Indemnity and Pardon, tacitly condemns the Profession thereof, as a Fault or Crime, which no Christian can bear with, or homologate by Acceptance; some Addressers, particularly the Presbyterians at* London, *have Blasphemously alledged, that God is hereby restor'd to his Empire over the Conscience: Moreover,* * (says he) *true Presbyterians can never class themselves among them that are hereby Indulg'd,* viz. *Arch-Bishops and Bishops, all the Prelatical and Malignant Crew, all Quakers and Papists, reaching also all Idolatry, Blasphemy, Heresie, and Truth; making the Professors of Christ Partners with Antichrist's Vassals. Such a Toleration is contrary to the Scripture of the Old and New Testament; it's like* Julian *the Apostate's Toleration, designing to root out Christianity; it's contrary to the Confession of Faith; and therefore to accept this Toleration is inconsistent with the Principles of the Church of* Scotland, *National and Solemn Leagues and Covenants, and Solemn Acknowledgments of Sins, and Engagements to Duties; in all which we are bound to Extirpate Popery and Prelacy, as inconsistent with the whole Tract of our former Contendings, and particularly with the Testimony of the Synod of* Fife, *and other Brethren against* Cromwell's *vast Toleration and Liberty of Conscience.*

* Alsop and other London Presbyterians Address to K. James.

'The worst of all is, (says he) that it's further declar'd in that Tolera-
'tion, that nothing must be Preach'd or Taught, which may any way tend
'to alienate the Hearts of the People from the King or his Government.
'Here is the Price at which they ought to purchase their Freedom; a sad Bar-
'gain, to buy Liberty and sell Truth. But who can be faithful, but he must
'think it his Duty to alienate the Hearts of the People from such an Enemy
'to Christ? What Watchman must not see it his indispensable Duty, to
'Preach so that the People may hate the Whore, and *this Pimp* of Hers: It
'cannot be but very stumbling to see the Ministers of *Scotland* purchasing a
'Liberty to themselves, at the rate of burying and betraying the Cause into
'Bondage; and thus to be laid by, from all Opposition to Antichrist's design,

'in

'in such a season: The World will be tempted to think, that they are not 'govern'd by Principles, but their own Interest, and that it was not the late 'overturning of Religion and Liberty that offended them; for if that Arbi-'trary Power had been but exerted in their Favours, though with the same Pre-'judice to the Cause of Christ, they would have complied with it, as they do 'now.

Mr. *Rule*, in his late Book, is highly offended with the Author of the *Case of the afflicted Clergy*, for saying, *That the* Presbyterians *Addressed and Thank'd King* James *for this Toleration, in a fawning and flattering manner*; and yet our honest *Presbyterian* Author deals more roundly with them, *page* 173, his words are these, *The Addresses made thereupon, were with a strain of Fulsome and Blasphemous Flatteries, to the Dishonour of God, the Reproach of the Cause, the betraying of the Church, the Detriment of the Nation, and the exposing themselves to the contempt of all.* Again, (says he, *page* 176, 177, 178.) *The Address it self is of such a dress, as make the things Addressed for to be odious, and the Addressers to forefault the respect, and merit the Indignation of all that are Friends to the* Protestant *and* Presbyterian *Cause.*——— 'Nothing could have been more cross to the real desires of the true *Presbyte-'rians* than this newly start-up Opininion, that Interest has led them to e-'spouse.——————There is nothing here sounds like the old *Presbyte-'rian Strain*; neither was their ever an Address of this Stile seen before 'from *Presbyterians*: It would have look'd far more *Presbyterian* like, to have 'sent a Protestation against the now openly design'd Introduction of Popery, 'and Subversion of all Laws and Liberties, which they are Covenanted to 'maintain; or, at least, an Address in the usual Language of the *Presbyteri-'ans*, who us'd always to speak of the Covenants, and Works of Reforma-'tion; but here never a word of these, but of Loyalty to *His Excellent*, to 'His Gracious, and to *His Sacred Majesty*; of *Loyalty not to be question'd*; 'an *entire Loyalty in Doctrine, a resolv'd Loyalty in Practise, and a fervent Loy-'alty in Prayers.* All that they are solicitous about, is not for the Preroga-'tives of their Master, or the Liberties of the Church, but lest their Loyal-'ty should be question'd, that they be otherwise represented; all that they 'beseech for, is, Not that the Cause of Christ be not wrong'd, or Antichrist 'introduc'd by this Liberty; but that those who promote any Disloyal Prin-'ciples and Practices, may be look'd upon as none of theirs; and all the hopes 'they have, is in the great Perswasions of His Majesties Justice and Good-'ness.

'Here is a Lawless, Unrestrain'd Loyalty to a Tyrant, claiming an Abso-'lute Power to be obey'd without reserve; not only profess'd, but solicitous-'ly sought to be the Principle of *Presbyterians*, whereas it is the Principle of 'Atheistical *Hobes*.——————This is not the *Presbyterian* Loyalty to the 'King, according to the Restrictions in the Covenants; but *Erastian* Loyal-'ty to a Tyrant in his overturning Religion, Laws and Liberties, and in Pro-'tecting and Incouraging all Iniquity. This Loyalty in Doctrine will be

'found

'found Disloyalty to Christ, in a sinful and shameful silence, that Wrong 'is done to him. This Loyalty in Practice, is a plain betraying of Religion 'and Liberty, and lying by from all Opposition to the Destroyer of both. 'And this Loyalty in Prayers, for all Blessings ever to attend his Person and 'Government, will be found inconsistent with the Zeal of Christians, and 'the Cries of the Elect unto God, for Vengeance upon the Supporters of 'Antichrist; nor consonant to *Presbyterian* Prayers in reference to *Popish* 'Tyrants: it were much more suitable for them to pray, *That God, which 'hath caused his Name to dwell in his Church, may destroy all Kings that 'shall put to their Hands to alter and destroy the House of God*, Ezra. 6. '12.

Pages 178, 179. 'This Address is so stuffed with sneaking Flatteries, 'that it would more become Sycophant and Court Parasites, than Ministers 'of the Gospel. —— ——Nothing but a Rhapsody of Flatteries, justifying 'all his Claim to Absoluteness, and engageing to demean themselves so, as 'that he may find cause to enlarge rather than to deminish his Favours, 'which can be no other way but in assisting him to destroy Religion and 'Liberty: O what an indelible Reproach is this for Ministers, who pretend 'to be set for the Defence of the Gospel, thus to be found betraying Religi-'on. This is in effect not only Flattery, but Blasphemy, as great as if they 'had said, They resolved by the help of God, to be as Unfaithful, Time-'serving, and silent Ministers, as ever plagu'd the Church of God, 'p. 180.

Now the *Presbyterians* who accepted this Toleration, and made such bustling Addresses of Thanks to King *James* for it, are they whom Mr. *Rule* calls the sober *Presbyterians*: And now I leave him to Vindicate himself and them, for what is thus charg'd upon them, by one who is well known to be a true *Presbyterian*, * and as such is at present own'd, and imploy'd in a considerable Trust by the General Assembly: And if we may judge from all the Principles and Practices of the former *Scotch Presbyterians*, he is really a far honester *Presbyterian*, than they who would now call themselves Moderate; and yet in a contradiction to that Title, persecute their Reformed Brethren with the greatest Rigour and Severity. To conclude this Head, and to justify what may be thought most severe in the Character given of *Presbyterians* in the former Section; if we may believe the account the *Presbyterians* of *Scotland* have publish'd to the World themselves, (as I think they ought not to blame us if we do) then the one half of our *Presbyterians* are neither Moderate nor Sober, but Wild Hill-Men, Separatists, a Robbing, Lawless, Ungovernable Rabble, a Mad People, Headstrong Traytors and Rebels, that is, in a word, they are *Cameronians*, vide *First and Second Vindication, and further Vindication of the Church of* Scotland. The other half are betrayers of all Religion, Covenant-Breakers, Worldly, Fawning, Flattering Court Parasites, Blasphemous, Unfaithful, Time-serving Ministers, and the greatest Plagues of the Church of *Scotland*; vide, *Hind let loose*, *Binders disbanded*. And even Dr. *Rule*, (as he Intitles himself, and is

* Sheilds *Chaplain to my Lord* Angus's *Regiment, one of their famous Authors and Preachers.*

angry that others do not call him so too,) in that Defence of the *Presbyterians*, which he writes by the Order of the General Assembly, calls the *Cameronians* a people rendred mad, *p.* 91. And in the same Page, speaking of the other Party of *Presbyterians*, says, *I deny not but many of them put force upon their Light.* Again *p.* 118. *They did hear* renitente Conscientia. And what is this to say, in plain terms, but that one Party of *Presbyterians* is without their Wits, and many of the other without any Conscience: Now what may Prelatists look for from such Men, *Pudet hæc opprobia nobis & dici potuisse & non potuisse refelli.*

There are some famous Authors more, that are fit to have place hear, because in their Writings they discover the true Spirit of the *Presbyterian* New Gospel, two of them own themselves to be present Pamphleteers for the Party, pretending, forsooth, to Answer Books too. The honestest and truest *Presbyterian* of these two, shall have as he deserves, the first place, that is the Author of *the brief and true Account of the Sufferings of the Kirk of* Scotland, *occasion'd by the Episcopalians, since the Year* 1660; London *Printed*, 1690.

In the very first Page, he seems to be struck with Astonishment at the 'thinking but of Episcopalians, (as he calls them,) 'O (*says he*) their Super-'lative Impudence, their Hellish Dissimulation and Malice: They imitate the 'Devil himself, who first tempts, and then accuses, tho' it's too visible that 'their Consciences are past feeling, being seared as with a hot Iron. 'When 'their Hierarchy was restor'd, the Devil who seem'd 'to be bound sometime before, * was let loose, the 'Flood-gates of all Impiety and Wickedness were set 'open; and Hell did triumph in its Conquests over the 'Nation, and display'd its Banner not only against Re-'ligion, but even Morality: Which the Prelates and 'their Adherents were so far from opposing, that they 'Indulg'd the People, but especially the Gentry, in 'their Wickedness, as knowing that to be the only 'Method to secure them on their side. Well, believe but this New Gospeller, and the *Scotch* Gentry, as well as Clergy, are a rare sort of Monsters indeed; for the best Characters and softest Words he bestows upon them, are these. 'They are Godless Miscreants, of the true *Ægyptian* 'Brood, infamous Parricides, Sorcerers, and incestuous Apostates, infamous 'Varlets, infamous Villains, left to corrode their own viprous Bowels with 'their Inhumane Fury; the Devil's Instruments, fit only to be Stallions and 'Pimps to Bawdy-Houses; the Episcopalian Hireling-Preachers, with their 'infernal Bawlings, the Scum and Refuse of the Nation, they bore the Cha-'racters of Wickedness on their Foreheads, liker Pagans than Professors, 'Blood-hounds, Children of Hell, the Tyranno-papa-prelatical Host, the 'great Papa-prelatical Champion *Dundee*, Savage Beasts in Humane Shape, 'a graceless untoward Generation of Prelatists, who use nothing but Hecto-'ring

* *That was no doubt in the peaceful and godly days of the Holy Covenant: But how seem'd the Devil to be bound then? Why, it was after the New Gospel way. He was bound in the Chains of Blood, Murther and Rebellion; being surfeited with those Sacrifices he seem'd to lay himself down to rest, leaving all his drugery upon Earth to be perform'd by his Covenanted Agents.*

'ring for Reaſon, and Curſing for Argument; ungodly Epiſcopal Brutes, 'that reprobate Faction; that Limb of Antichriſt, and infernal 'Locuſt, the Apoſtate Arch-Biſhop *Sharp*, with a Malice like his Fa-'ther the Devil, that waſpiſh formal Prelate ——— The Generation 'of Vipers, the Epiſcopalian Seed of the Serpent, Hectors and Buffoons, the 'moſt obdurate, impenitent, ſpiteful, baſe, impudent Prieſts, whoſe Fathers 'were not good enough to Eat with the Dogs of their Flocks, infamous, 'ſcandalous, lying, Runnagates, *&c.*

This is the way the *Scotch Presbyterians* uſe to argue and anſwer Books; and theſe are the ſweeteſt Flowers of our Author's Presbyterial Rhetorick, that he liberally ſtrows in every Page of his *Book*; which being quite contrary to the Spirit and Genious of CHRIST, muſt be allow'd to paſs for new-minted, ſuperfine *Presbyterian* Goſpel.

Well, ſo much for *Scotland*, that's his own Country, perhaps our Author may be more courteous and civil to Strangers. Next then let's ſee how he treets the other Reform'd Churches: As for the Church of *England*, he diſcharges moſt furiouſly againſt her in many places, *viz. p.* 7. 'She is the worſt 'conſtitute Church in the World; Theſe Tantives, let their Hyperbolical 'pretenſions of Zeal for Religion and Loyalty, be what they will, if the 'King but put forth his hand to touch them, they will Curſe him to his 'Face; * and rather than part with an Inch of Superſtition, or 'a Swiniſh Luſt, will, as the Party have always done, lay a 'Confederacy will Hell and *Rome*, as times paſt and preſent 'do evidence beyond contradiction. I wonder he did not add, and times to come, for that would have been as true as the other.

* *Presbyterians indeed ordinarily prevent the King's putting forth his hand againſt them, by aſſaulting him firſt.*

And again, *p.* 8. 'For the new upſtart ſlaviſh Doctrine of Paſſive 'Obedience, as the Church of *England* had the Diſhonour to be the 'Mother of it, ſhe has alſo the Ignominy to be the Murderer, having 'baſely cut its Throat, as Harlots uſe to do ſometimes with their ſpurious 'Brood *

* *The great deſign of the New Goſpel to decry Paſſive Obedience, and to Blaſpheme the Church of* England.

Page 27. 'If the *Engliſh* Clergy offer to aſſiſt 'the Prelatical *Scots*, as they are readier by a 'Thouſand to one to do it, † than to Swear Al-'legiance to their Soveraigns, it may arm the 'good Women with their Folding-ſtools once 'more againſt them; as it did formerly in King '*Charles* the Firſt's time, when one of the Biſhops 'began to Read the *Common-Prayer*, which he call'd 'Popery *.

† *The* Engliſh *Clergy, who ſcruple to Swear, ſhew, that they can patiently ſuffer, and therefore are not concern'd at what* Presbyterians *threaten; the Devil can go no farther than his Chain reaches.*

* *And ſo do all the New Goſpelers.*

Pag. 28. 'Is it not as lawful for the *Scotch Presbyterians*, to pray againſt 'the *Engliſh* Hierarchy as Antichriſtian. As for the *Engliſh* Clergy and 'Prelates too, to Plot, Drink and Plead in their Seſſions at the Deviſ, 'againſt the *Scots Presbytery*: And I believe they would pray againſt 'it alſo, but that they have not a Form of it. To ſuppoſe, that the baniſh-'ing the Prelatical *Scots* Clergy was not encourag'd by Authority, is Igno-'rance and Sawcineſs; for its plain, Authority in *Scotland* has done what 'was proper for a Civil Government to do, *viz.* They have declar'd the 'Hierarchy Antihumane; that is, contrary to the Peoples Inclina-'tion *: And, I ſuppoſe are ſo good natur'd, to wiſh their 'Neighbours were rid of it to; and ſo much the rather, 'that they have ſo often found, and do ſtill find them impo-'ſing Sawcy Intrigues againſt the Kingdom of *Scotland*, 'wherein, if they perſiſt, it may perhaps, and let them 'blame themſelves for it, prove as fatal to them as it did in 'the days of Dr. *Laud*. Well, here's a ſevere and open 'threatning, *England* then look to it. The *Scots Presbyte-rians* are ſworn in their Holy Covenant, to reform *Britain* and *Ireland*, (tho' it be by Club Law) and let them but have Power according to their Will, and they will ſoon viſit you once more, *for all your Goods.*

* *By the ſame Argument, the Proteſtant Religion muſt be Antihumane in* France, Italy, *and* Spain; *and the Chriſtian too in all the Grand Seignor's vaſt Dominions.*

Page 29. 'The Biſhops are generally found to be againſt that which is 'for the Nations good, and howſoever the *late* oppoſition which they made 'to the late King may be magnify'd, they ſeem quickly to have repented of 'it. But ſuppoſing they had continu'd ſtedfaſt, yet whatever good Nature 'might have done, I am ſure, Juſtice would not have awarded them any 'thanks; which will appear undeniably true, if we conſider (*among many 'other things which he inſtances*) how moſt of the Biſhops oppos'd the re-'verſing of the Judgment of Perjury given againſt Dr. *Oates*, who did the Na-'tion more ſervice than Seven Idoliz'd Stars, ſo many of whom are now 'turn'd Dark-Lanthorns. Nor can it ever be forgot, how many of the In-'ferioir Clergy, following the Conduct of their Tripple-headed Guide, ad-'vanc'd the Intereſt of the Trippl-Crown, and ſome of them topping ones 'too, at the hour of Death, grated with their ſlaviſh nonſenſical Doctrine 'of Reſiſtance upon the Conſciences of the Noble Hero's, and Darlings of 'the People, the Lord *Ruſſel* and Duke of *Monmouth* upon the very 'Scaffolds; and if the contrary Doctrine be damnable, as they alledg'd, 'then I am ſure their Church hath been guilty of damnable Practices 'ſince †.

† *Every thing that's not agreable to the New Goſpel muſt be ſlaviſh, nonſenſical, and damnable.*

This is the Charity that the New Goſpel Profeſſors have to the Church of *England*, which the whole Chriſtian World beſides them, doth ſo juſtly honour and eſteem, upon the account of their Government, Worſhip, Doctrine, and Practice, which their Phanatical Neighbours ſo maliciouſly Cenſure and Blaſpheme. *Well, but* (ſay they) *the Church of* England *is ſtill labouring under much Romiſh Superſtition and Idolatry, and which is worſe, ſhe is Papaprelatical, nay, ſhe is Archipapaprelatical*; and that's Antihumane, in the New

New Gospel Phrase. But I hope they will be kind, at least, to their Brethren of the *Presbyterian* Church beyond Sea. Are not the *Dutch* and *French Presbyterians*? Is not the Mother Church of *Geneva* throughly reformed? No, no, they have never set up the Solemn League and Covenant for their Standard: Or to speak in the Author's own words, *pag.* 27. *They are strangers to the power of Godliness, because not knowing how to pray, without they must have recourse to a Form, which is as unreasonable and unnatural an imposition upon the strong, especially on Ministers, as would be the imposing of Crutches upon the adult and able part of Mankind, who can walk better without them.* Well, Christ prescrib'd a Form of Prayer to his Disciples; the first, and all the succeeding Ages of the Church thought it not only convenient, but necessary to use Forms in Publick Worship; but, alas the Disciples themselves, and all the preceeding Christians, are but weak, unable Infants, in respect of the adult, strong, and covenanted Professors of the New Gospel in the *West* of *Scotland*.

The next famous Author is Mr. *Rule*, who calls himself a Doctor of Medicine (for they never pretend to have any in Divinity) in the Second Vindication of the Kirk of *Scotland*, he says, *pag.* 113. *That is an unfair, injurious, and false Imputation, to charge the severity of the Stile of this Author upon the* Presbyterians, *who*, he says, *disown the Stile, it being Written by a* Cameronian, *while they stood at a distance from the sober* Presbyterians; however, those whom he calls *sober Presbyterians*, have never yet, by any publick deed, condemn'd that Book, nor any other of the Barbarities of these *unsober* Cameronian *Presbyterians*, but have, on the contrary, receiv'd them into their Communion, without the least acknowledgment of any such Crimes; and Dr. *Rule* (that I may not offend him) calls them the *Zealous Party*, and represents them as pretty gentle, in that they made it *their work only to deprive, and not to Murther the Episcopal Ministers*, pag. 125. Altho' the Doctor knows, that Instances can be given of some Ministers that were even Murther'd by that Zealous Party, not long ago; and himself owns, in the beginning of his *Postscript*, that five Men and six Women, *Presbyterians*, came to the House of *William Furguson*, Minister of *Kilpatrick*; and because he would not alter his manner of Praying, and come out of his House, as they had charg'd him, they therefore *invaded his House, tore off his Cloaths, and beat him on his Head and Legs*, which look't but too like a design to Murther him: Several other things of this Nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfy the World, of the certain truth of the Accounts that have been given by the Eye-Witnesses and Sufferers in that Persecution. Upon which Consideration, Mr. *Pitcarne*, a better Writer, and as it appears, a much honester Man, declin'd the Vindication of these late proceedings of the *Presbyterians*; not that he did not like the *Presbyterian* Cause, for he is throroughpac'd that way; but because, after he had examin'd the matters of Fact for several Months, as he had been enjoyn'd by the Fraternity, he found it impossible.

poſſible to ſpeak any thing in their Vindication, but that the greateſt part of *Scotland* would know to be notoriouſly falſe; wherefore, as Dr. *Rule* himſelf informs us, *Preface* to his *Second Vindication*, *parag.* 5 & 7. in the end of the ſame Book, *Pag.* 190. *When this Affair was committed to him, after many Months he return'd the Papers to be Anſwer'd, without any Reply to them.* But paſſing this, I wonder that the Worthy Doctor ſhould, in his late Book (now cited) exactly imitate that ſevere Stile, which he and his Sober party pretended to diſown; but, perhaps, he ſees not this Beam in his own Eye, with which he muſt grant the ſobereſt *Presbyterians* to be juſtly chargeable; becauſe, as he himſelf is at great pains to inform the World, both in the beginning and ending of his Book, *The whole Party committed that truſt to him, when others had refus'd it: Vid. Preface, parag.* 5 and 7 *pages*, and *Second Vindication*, *p.* 192.

Upon which account, not only the Scurrilous Railing, but all the Untruths Contradictions, and Nonſence, which abounds in every Page, is juſtly chargeable upon the whole Party, of which I ſhall give the World ſuch a taſt, as may be ſufficient to make them judge of all the reſt, which would be too tedious and nauſeous here to inſert. Firſt then, as to *Scurrilous Railing Accuſations*, in the very firſt page of his Preface, he calls Prelatiſts. *The Seed of the Serpent, whoſe Enmity againſt the Seed of the Woman* (that you muſt know, is *Scots Presbyterians*,) *as it began, ſo it muſt end with the World*; and that you may not miſtake him, he avers after in the ſame page, *That they uſe the old ſtratagems of Satan*; and in the ſecond page he compares them to *Heathens, Papiſts*, yea, they are *Devils, both* Greek *and* Syriack *Devils*; nay, they are *Jeſuites, Wo to poſterity if they believe them*, for then, to be ſure, *ſucceeding Ages will turn abſolute Scepticks:* He adds, *It's evident, that many of them regarded not the Civil Authority of the Nation, and others by their lewdneſs of Converſation, made themſelves unworthy to be in the holy Function of the Miniſtry*, Preface, Parag. 2.

And in the Book it ſelf, *page* 1. he charges the Authors of our late Books, with *Malice, Lyes, Railing, and guilty of the fowleſt and falſeſt Miſrepreſentations that the Minds of Men can ſuggeſt, enrag'd by being depriv'd of the occaſion they once had to perſecute their Neighbours, the end to which they improved their Lucrative places.* Pape 4. *Mean Spirits and Mercenary Souls, that imploy themſelves in Menddicant Writings and Practices*; —— —— *beyond the common ſize of Slanderous Malice*, page 7. *Guilty of the higheſt Impudence and Saucineſs*, page 12. *Prelatical party eminent for Spite, but hath neither Truth nor Charity to warrant it*, p. 21. *They who know their temper, and the brow and way of thoſe for whom they plead, will not believe their Profeſſions, their Hypocriſy being ſhameful and twiſted with Malice*, pag. 23. *The temper of Epiſcopalians is by unmanly, as well as unchriſtian ſhifts, to buoy up their ſinking Cauſe*, page 25. *This Hiſtorians Ignorant Malice to be deſpis'd*, Judas Iſcariot *was his* Predeceſſor, page 52. *The contempt of the Miniſtry came from the Atheiſm and Debauches of the Epiſcopal Clergy.* Page 64. And

again

again, of an Eminent Divine *, he saith, *That his words are like those of a Mad-man, or of one raving in a Fever*, page 51. It would be tedious and nauseous to trace this his *Presbyterian* Eloquence, through every page, as he vents it; or to shew how fallly and boldly he charges a whole Sacred Order of Men, with the faults, which he supposes, and would have the World believe, some single persons among them, to be guilty of; as that they are *perfrictæ frontis, Nothing manifestly false can check their Conscience and Impudence: The whole party grosly Ignorant. Papising Prelates*, pages 126, 131, 133. *Spuing out the most spiteful Venom that can lodge in a humane Beast*, page 136. *Impudence beyond Jesuitical*, page 142, *They glory either in their having no Principle, or that they can yield over the Belly of Conscience to promote their Interest with Men*, page 144. *The differences betwixt us and them, are not reconcileable; * a heap of Lies, Men that have taught their Tongues and Pens to speak and write Lies*, page 146, 147, *Lies and Calumnies, horrid lies, a broad lye*, page 150, 151. This which they now call a *broad lye*, pass'd for a Gospel Truth among the *Presbyterians*, An. 1648. * *Prelatical Incumbents were Scandalous, and unfit to edifie the People, and do rather harden them in Wickedness*, page 162. *A whole fardel of Lies, malicious Representations, coupled fallhoods, impudent and false Assertions, brazen Foreheads*, page 166. *Prelates spend their short Glass with gingling py-bald Orations*, page 168. *Bitterness, Malice and Contempt is suitable to the Historical Talent of many of the Prelatical Party: If the Debauchery of Prelates did not tempt people to count all Religion a sham, it were well*, page 173. *He knows that his impudent Assertions and Lies can be discover'd, and his Villany come abroad at last*, page 178. *A Snarling Cur* ——— *a lying Spirit doth possess the Men with whom we have to do*, † page 191, 194.

* *Loved and honoured by all but Presbyterians.*

* *And yet they own the same Religion with us.* p. 1. l. 3.

* *The Authority of their Assemblies above that of King and Parliament.*

† *Well Ranted* Rule.

This is the Meek, Lowly Strain of the *Presbyterian* New Gospel, whereby the sobereſt of them pretend to Vindicate their own proceedings, and refute the Writings of other Men, I leave the World to judge, by this way of defending the Party, what their Cause must be, and to determine, whether *he who* calls himself *a Sober Presbyterian*; and says, *That he was selected and appointed by the sober General Assembly, to Write in their Defence*; be not indeed as black and foul mouth'd, as the most rank and rigid *Cameronian* among them all; for my part, I can see no difference betwixt his Stile and theirs, except this may pass for one, that Mr. *Rule* seems to have learn'd his Stile from the *Coal-stealers* in *Edenburg*, or at *Buch-haven*, of which Colledge only he ought to have been Principal; whereas the *Cameronians* seem to have learn'd their Stile from the Shepherds and Herring-fishers on the *Western* Coast, who, tho' they have more Cant, yet they have less Knavery than the former: If Mr. *Rule* should challenge me, as falling into the same fault for which I here blame him, because of some sharpness which he may apprehend to be in that Character I have given before of the *Presbyterian* Preachers and People, yet that is only chargeable upon my single person, and not upon others of our Party, for I neither do, nor pretend to Write by a Commission

Commiſſion from: And beſides, he himſelf hath provided me with an Apology, *viz. Calling things by their true names, is not to be reckon'd inconſiſtent with Moderation and Calmneſs; A petulant and effronted Adverſary is not to be handled with that ſoftneſs of ſtile, which is fit for ſuch as are more modeſt.* Preface, Parag. 6.

But paſſing thoſe Flowers of *Presbyterian* Eloquence, let us examine in the next place, if this Author makes amends for his Stile, by the Truth and Reaſon that he Writes; it would be tedious to trace him through every Page, in which his Nonſence, Contradictions, and Falſhoods abound, and therefore I ſhall here mention only ſome generals.

There is one Principle ſuitable to the Genious of the New Goſpel only, upon which much of his Book is founded, and it's this, *Do as ye have been done by*; by this he excuſes the greateſt Barbarities of the *Presbyterian* Rabble, and often juſtifies their higheſt Severities againſt Epiſcopal Miniſters †; it's true in other places he condemns them, and ſays, he will not defend them; but he ſeems not concern'd ſhamefully to contradict himſelf at every turn: The people for whom he pleads are not ſo critical as to obſerve that, and for others he ſays, that he diſpiſes and contemns them: Sometimes, if you'll believe him, Cameronians *are zealous Godly Men, eminent for their ſuffering for Chriſt*; by and by, ſays he, *They are a wild, ungoverned deſperate Rabble, rendered mad by Oppreſſion:* The ſum of all is, Revenge is a true *Presbyterian* Vertue, and Contradiction Mr. *Rule*'s beſt way of Reaſoning.

† *Preface, Parag. 6. at the end, and p. 26. &c.*

Preface, Parag. 6. Theſe are his words: *I have treated the Adverſaries I deal with as Brethren, deſiring rather to exceed, than come ſhort in civility, and fair dealing with them.* But at the ſame time he takes the liberty almoſt in every Page, to call thoſe he deals with, *Of the Seed of the Serpent, Devils, habitual Drunkards and Swearers, Traitors that deſerve to have their Nec's ſtretched, prophane Perſons, conſtant Sabbath-breakers, horrid Lyers and Slanaerers, Men who beat their Wives, and in their Dealings are moſt injurious to Men, having no Conſcience*, page 32. *Miniſters who are Oppoſers of Chriſt, and his Inſtitution, who haraen and encourage the people in their ſins.* As may be read in the Pages above cited, and many other of *Rule*'s exceeding Civil Book, which being Written by the deſign of the whole General Aſſembly, it's but natural aud juſt to conclude, that this is the only way of *Scots Presbyterian Civility and fair Dealing.* Again in the ſame *Preface*, and *Parag.* 6. he ſays, 'I build not on Hear-ſay, or common Talk, which is the 'beſt Foundation of many of the Aſſerſions of my Adverſaries. And in the ſame page, theſe are his immediate preceeding words, 'The truth of matters 'of Fact aſſerted in this Treatiſe, is not to be taken from me, but from them 'who are my Informers, few of whom I pretend to any perſonal knowledge 'of, therefore not my Veracity is pledged, but that of others: If they have 'deceiv'd or been deceiv'd, I am not to anſwer for that. What can a Man believe

believe of a Book that's uſher'd in with ſuch a doubting and contradictory Preface; if theſe were not Mr. *Rule*'s own expreſs Sayings, no body could well believe, that the whole Faction could have ſingled out ſuch a Writer to Vindicate them; but Falſhood it ſeems has no Feet, and Lyars who have ſo little Wit and Memory, muſt needs be often intangled in their own Snares.

'Some of the Church of *England* have medled far beyond their Line in 'our Affairs, tho' we be far from interpoſing in any of theirs, *p.* 16. only upon occaſion we take the Chriſtian Liberty that our Predeceſſors have always done, of calling them, 'Superſtitious, Popiſh, and Idolatrous in their 'Worſhip; *and in their Doctrine*, ſcandalous for Arianiſm, Arminianiſm, 'Socinianiſm, Popery, and that Turkiſh Bow-ſtring Doctrine of Paſſive O-'bedience; *and that in their* Government *they are* directly contrary to Chriſt's 'Inſtitution, to the deſign of the Reformation, and to the Holy Covenant, '*being Tyrannical, Prelatical, yea and Archi-papa-prelatical*; What we are 'bound to by the Covenant, *ſays he again*, is not to reform them, but to 'concur with them, when lawfully called, to advance the Reformation; that is, wholy to overturn their Church and State, as we formerly did by our own glorious Goſpel-Methods of *Fire and Sword*, having a *very lawful Call* from a Godly Party, who invited us to *fight the Battles of the Lord againſt the Mighty*, the King who oppoſed Reformation work in the Land; 'And 'now (*ſays he*) it's far from our Thoughts to go beyond that Boundary, in 'being concerned in their Affairs, we wiſh their Reformation, but leave 'the managing of it to themſelves; that is, till we find ſuch a bleſſed Occaſion *thoſe Worthies of the Lord, the Reformers did in* 48.

Page 23. He ſays that King *James Abdicated the Government, and that the Parliament call'd it ſo*; if he knows any thing of thoſe Affairs, he knows that the Parliament of *Scotland* did not give it that name, tho' that of *England* did: However, if he did Abdicate, I would fain know how this conſiſts with *Rule* his concluding juſt before, *p.* 22. *That his Royal Authority was taken away by the Nation*; and with what he ſays *p.* 100. *The Nation laid him aſide and choſed another*; That is the conſtant Doctrine of *Scotch Presbyterians*, (and they practice accordingly) That *the People can give and take away the Royal Authority, can lay aſide and choſe Kings at their pleaſure*, vide *Buchan. de Jur. Reg. Jus Popupi Vind. Lex. Rex*, and *Rule*'s *Vind.* Now to uſe Mr. *Rule*'s Moderate Phraſe in that place, *Some Mens Necks have been made to ſtretch for a leſs Crime*; than to aſſert under an Hereditary Monarchy, that Kings are not to be Elected; and it's certain they are as little Friends to their preſent Majeſties, as to Monarchy, who would found their Authority upon ſuch a tottering bottom: Nay, Mr. *Rule* in the name of the other *Presbyterians*, tells plainly that they own no Allegiance to King *William*, but in ſo far as he ſupports *Presbytery*, and that it would overturn the very Foundations of his Authority to reſtore Epiſcopacy, *For* (ſays he) *it is declar'd againſt in the claim of right as a Grievance, and therefore*

cannot be reſtor'd without overturning the Foundation of our preſent Civil Settlement, p. 90. Parag. 4. And again *p.* 152. Parag. 2. *The Convention hath voted Epiſcopacy to be a Grievance to the Nation, and in the Claim of Right made it a* Fundamental Article *in the Government, that it ſhould be aboliſh'd.* Now what's the meaning of all this, but that the preſent Government of ſtate muſt neceſſarily ſtand and fall with *Presbytery?* So that all their great boaſts of Loyalty to the preſent King, amounts to no more than this, No *Presbytery*, no King *William.*

Page 36. *Par.* 11. He ſays, *Moſt of the Epiſcopal Miniſters who went out, were put out by their own Conſciences; for they deſerted their Charges without either Sentence, Threatning, or Compulſion.* And yet before that, *page* 26, *Parag.* 6. he owns that the *Presbyterian Rabble did perſecute and drive them away. But that this is no more imputable to the Presbyterians, than the Drunkenneſs, Swearing, Whoredoms, and Perſecutions, * that we charge many of the Prelatiſts with, are to be lookt on as the Crimes of all the Epiſcopalians.* And farther he excuſes that Rabble, becauſe as he there avers, *They were under the higheſt Provocations imaginable to do what they did; yea, to have proceeded to farther ſeverities.* And he adds out of the abundance of *Presbyterian* ſence, *that theſe things were done in an Interegnum*; which by the bye, can never poſſibly fall out in an Heriditary Kingdom *: And tho' he ſays we had then no Church Government, yet himſelf knows the contrary, and that Prelacy ſtood then Eſtabliſhed by many Laws made in Twenty Seven Parliaments, freely and legally Elected in the moſt ſettled times, and that the Prince of *Orange*, who had then, at the deſire of ſome of the Nobility and Gentry, taken the Kingdom under his Protection, did by his ſolemn Proclamation order all things in the Church and State to continue as the Laws had fixed them, till the Convention of the States ſhould meet: But ſays honeſt Mr. *Rule*, *theſe enrag'd People were chafed in their minds*, and *having now* potentiam, *tho' not* poteſtatem, *therefore it was not to be wondered that they reliev'd themſelves* †; that is, by Rabbling the Legal Orthodox Clergy. Moreover, *p.* 16. he ſays expreſly, *That in* Galloway *the Incombents were generally driven away*; but how all this is conſiſtent with what he ſaid before, viz. *That they deſerted without either threatning or Compulſion*, I leave the Infallible Aſſembly who imploy'd this Author, to judge, and if they can, to reconcile what he Writes in the following Citations.

* *This is the Civil Stile that he promis'd to exceed in, Preſ. par.* 6.

* *Where in the ſence of the Law the King never dies.*

† *'Tis no new thing for Presbyterians to think Power a ſufficient Call to act Illegally.*

Page 34. *Par.* 10. Speaking of the Rabbling *Cameronians*, he ſays 'That 'they came into Mr. *Skinner*, Miniſter of *Daly*, his Houſe, and after they 'had Eaten, they went away without doing any Prejudice to any in the Fa'mily; again *p.* 27. *Par.* 10. he owns expreſly that thoſe Rabble-Reformers 'by force took away the Money out of the Poor's Box, from Mr. *Ruſſel* Mi'niſter at *Goven*; but ſays he, They did it *with all Tenderneſs*; and if you will credit thoſe Sacrilegious Robbers, *Rule*'s Informers, both Mr. *Ruſſel* and his Wife were Drunk: But that our Author may prove himſelf and his Book to be all of one *Presbyterian* Piece, he tells again, *p.* 29. *Par.* 5. *That the Author of* The Caſe of the Afflicted Clergy, *foully miſ-repreſents the* Cameronians,

meronians, *while he ſpeaketh of their Eating and Drinking at the Expence of them whom they rabbled; all the reports that we have of them, give account of their not laying their hands on the prey*, Eſth. 2. 15.

Page 145. *It's better that* England *and* Scotland *be two different Nations, then that the Inſtitutions of Chriſt ſhould be thwarted, that they may be made one———May not two Nations Trade together, and be governed by the ſame Laws, and yet bear with one another as to Church ways?* And may not alſo the *Weſt* of *Scotland*, and the other parts of that Kingdom, Trade together, and be Govern'd by the ſame Laws, and yet the *Weſt* not impoſe their Kirk-ways upon the reſt of the Kingdom? *Reſponde Gilberte.*

The Presbyterian Government was ſetled by Chriſt, p. 151. Here he leaves it to the Diſcretion of the Reader, to judge whether this be a ſimple Affirmation only, or an Affirmation and Oath conjoyned; tho the firſt may be his meaning, yet the latter ſence ſeems moſt natural to the words, and in any other ſence there is no truth in them; and indeed the Arguments by which their Preachers would perſwade the People to this, are as ridiculous as the Aſſertion it ſelf; for their ordinary Cant is, *Beloved, we read in the Word, that the Apoſtles went up together, one did not go before the other; there was no Precedency amongſt them, Beloved; and therefore it's clear, that there was no* Prelacy *in thoſe days: And again we read, that honeſt* Paul, (they never call him St. *Paul*, becauſe he never ſwore the Solemn League and Covenant) *left his Cloak at* Troas: *Why, Sirs, you ſee plainly from this Text, that* Paul *had not a Gown, but a Cloak, for ſays the Text, he left his Cloak, it does not ſay that he left his Gown? Never a Gown had that precious Man to leave, Beloved, and therefore you may be ſure he was no* Prelate; *for they, falſe Lowns, have no Cloaks but Gowns.* From theſe and ſuch like Arguments, our Author allows no Church but the *Presbyterian* to be of Divine Inſtitution, and at one daſh he Unchurches all the Epiſcopal Churches; and yet ſays he, p. 154. *Presbyterians deny not Papiſts to be Lawful Miniſters.* If he can but confute the Learned Dr. *Pearſon's Defence of* Ignatius's *Epiſtles*; or ſhew us from any Authentick Record, or receiv'd Ancient Hiſtorian, that *Presbytery* was ever the Government of the Church, then we ſhall yield the Cauſe, and believe, in ſpight of our Reaſon, that all *Rule's* Vain and Empty Boaſts of this Matter, are indeed well founded, that both parts of his Contradictions are certainly true, and all the *real Fooliſhneſs of their Preaching*, ſolid Arguments.

Pages 154 and 155. He raeks his Wit and Cunning to evade and ſhift this notorious Truth, *That inſtead of Fourteen Biſhops, which were formerly in the Church, the Kirk had now ſet up Sixty*: But in this matter, all his Quibbles and Sophiſms (and his beſt Arguments are no more) depend upon this Suppoſition, *That the Parliament was the Church*, (which is directly contrary to the Fundamental Principal of a Spiritual Power inherent in the Kirk, alto-

gether Independent on the Parliament, which has no Power over Christ's Office-bearers,) for it was that Parliament in which there was not so much as one Clergy-man, that *impower'd these sixty Presbyters to govern the Kirk, and restrained all the rest from that priviledge*; it was that Parliament which took upon them *to judge of the Hability of these sixty, and of the inhability of other Presbyters to govern*: Well then, according to his way of Arguing here, *it's the Parliament that*, Pro Ecclesiæ Statu, *can impower or restrain Presbyters*, notwithstanding of their Universal and Equal Priviledge to govern. Indeed this Parliament was excessively kind to Mr. *Rule*, and he for once will be civil to them; and in contradiction to all the Principles and Practices of former *Presbyterians*, they shall pass for *the whole Omnipotent Kirk*.

Page 156. *We are for Moderation, mauger all the reproaches cast upon us*: The Moderation of any Party is best known by their Practices when in power; now when the *Presyterians* were last in Power, all the Evidences of their Moderation were, *The reeking of Fields and Scaffolds with the Blood of Princes, Prelates, Nobles, Gentry, and Commons; the Cries and Teans of Widows and Orphans; the Groans of Men Imprison'd, Banished, Excommunicated, Sequestred; some Cathedrals razed, and others converted to Garrisons and Stables, and the lesser Churches made Dens for Thieves*, in the most literal sence: And now that they are in power again, all the Evidences of their Moderation, are *Rabbling, Robbing, Beating, Wounding, Imprisoning, and Banishing of Bishops, Curates, Wives, and Children; the stigmatizing and slandering innocent and good Men; invading the just Rights of the King, and of his best Subjects; rendering whole Countries destitute of any Ministry, flying at every turn in the face of Civil Authority; becoming false Accusers and Informers, and at the same time sitting as Judges of Men in Office, and the next day intruding into their places**: This is *Purging Work* as they call it, *Kirk Moderation* with a Witness; and to use Mr. *Rule*'s own words, it's even as *essential* to *Presbyterians* as *Rationality* it self, which they pretend to be great Masters of, tho' *their Scriblers be now and then delirious*.

* *As Mr. Rule him-self did.*

Page 157. Speaking of the Protestation made by some *Presbyters*, against the King and the Acts of Parliament to Assist and Deliver him, when Perfidiously Imprison'd by the *English* Rebels, he says it was *no gross nor scandalous Crime, but only a speculative Opinion in a controverted Point*. This shews what is the Opinion of Mr. *Rule*, and of the Party that imploy'd him; but how it consists with his telling the World so often in his two last Books, *That Presbyterians do not take upon them to meddle in matters of State, nor to controul their Civil Governours*; I leave him to shew us in the next Vindication: In the same Page, and the following, Mr. *Rule* Vindicating the Proceedings of the General Assembly in this matter, says, *That the fatal Division about Protestation and Remonstrance, was* through the Mercy of GOD, *not so much as mention'd among them*; and yet in the very next lines he says, *That it was mov'd that the old Sentence against the Remonstrators should be revok'd*;

and

and the revoking of their Sentence was confirmed by this Meeting: —— That *Mr.* Pitcairn, *one of the Reverend Brethren, was diſſatisfy'd with the Determination of the Meeting in that Affair, and was a little hot about it, and ſpoke of entering a Proteſtation againſt it.* Would any People but *Scotch Presbyterians* have imploy'd ſuch a Scribler as dare thus prophane the *Mercies of GOD*, to juſtify his own fooliſh and palpable Contradictions.

Page 160. He grants that to make up their Meeting, *ſome Presbyterians ſent more than was cuſtomary or allowable*; and yet it was a Regular, Lawful, General Aſſembly; *and that they had none at all ſent from other parts*; which parts were more than one half of the Nation: And was not this a prety *General* indeed, that included only the leaſt part of the *Particulars* *? This is true *Presbyterian* Logick, and the Author of it deſerves well to be Head of a Colledge. In the ſame Page he denies confidently, that *Presbyterians* were wont *to appoint their Faſts on the Lord's day*; whereas he might have, with at leaſt as great ſhew of truth, deny'd that ever they Faſted on any day: But his two Reaſons for the General Aſſembly's appointing this Faſt on the Lord's day, will render this whole matter as plain as a pike ſtaff: Firſt, ſays he, *It was the Harveſt time, and to Faſt then on a Week day, would have been a high Inconvenience*: Well, we Godly *Presbyterians*, that are the Children of the Lord, may make bold with this day, rather than ſeem by Religious Exerciſes to incommode the People in their Worldly Intereſt. Secondly, *Religious Joy and Religious Sorrow do very well agree*: And even ſo Faſting and Feaſting at the ſame time may be very Religiouſly and well obſerv'd by the Godly.

* *Juſt like th* Roman *Catholick Church, an Univerſal Particular.*

They that Write Contradictions muſt needs ſpeak ſome Truths, and Mr. *Rule* ſtumbles upon one that's well known, *Page* 161. where he ſays, *We confeſs that planting work went more ſlowly on than purging work.*

Well St. *Paul* was a Divine, and he was all for *planting and healing*; Dr. *Rule* calls himſelf a Phyſitian, and he is all for *purging* and *Jauncing*. The *Presbyterians* are always for *purging work*. Now they are for purging the Kirk: Next have at the *King's Council* and *Houſhold*; there muſt be ſome *purging* work there too. Again, There are many *Malignant Members*, which like ſo many ill humours corrupt the Body of the Parliament, therefore that muſt be alſo purg'd: Then the filthineſs of the Army (by which Reformation work muſt be carry'd on) that muſt be likewiſe purg'd; and then that all the Streams may be pure *Presbyterian*, the Fountains muſt be cleanſed, the Univerſities muſt be purg'd from the corruption of all ill affected and ſuſpected perſons; and in a word, to make a *thorough Reformation* in the Land, the whole Nation muſt be *ſoundly drenched*, and *purging work* muſt go on in the Land after the old *Presbyterian* manner, ſo long as there remains either Guts or Brains in it. My Lord *C*——*d who is deſervedly honour'd by all the Party.* His Godly Parks and Orchards are well planted already, and why then ſhould the General Aſſembly be any farther

ther concern'd about *planting work? Purging work* is their *Great buſineſs.*

There is another evident truth that Mr. *Rule* happens to Deviate into *Page* 188. viz. *The worſt of the Prelatiſts would be readieſt to profeſs Repentance for Conforming to Epiſcopacy, which they who acted from a Principal could not do.* In this I heartily agree with him, and am ſufficiently ſatisfy'd that that Epiſcopal Renegado, who profeſſeth ſuch a Repentance before their Aſſembly, neither acted from any Principle, nor can be ſuppos'd to have any Conſcience; and we bleſs God that all the *Presbyterians* intereſt, art, and induſtry, now that they have power, could not prevail with any but this one man, to proſtitute his Conſcience to his intereſt, in ſuch a baſe and ſcandalous compliance.

† Witneſs their many Covenants, and Engagements to that purpoſe.

* *Rule's* 2*d.* Vindication of the Kirk.

I ſhall end my Reflections on this Author's ſayings, with ſome ſhort Remarks upon the Witneſſes which he alledges to atteſt his aſſertion, and firſt in general I ſay of them in his own words, *Page* 88. *That they are the Sworn Enemies of the Epiſcopal Church* †, *and in a combination not only to defame them,* but to root them out, and cut them off from the face of the Earth; *and we have from the Pamphlet now under conſideration* *, *a taſt of the veracity of the Men with whom we have to do; If his Witneſſes make no more Conſcience of ſpeaking truth, than he himſelf doth, then few thinking men will be mov'd with what they ſay.*

Secondly, Of the Witneſſes nam'd by the Authors of our Books, he ſays, *they are moſtly* teſte me ipſo, *the complainant is the Witneſs which is not fair.* Now *all* Rule *his Evidences* are by this exception to be rejected, for he himſelf, and all others that know them, are fully ſatisfy'd that thoſe very *Cameronians,* whom he names as the Evidences to diſguiſe and leſſen the atteſted matters of Fact of our late Perſecution, were themſelves the principal actors of that horrid Tragedy. Since then *it is not fair* to admit Parties to be Witneſſes, why ſhould theſe *Cameronians* be receiv'd as ſuch in this affair? Again he ſaith, That *Miniſters witneſſing for one another derogateth much from the Credibility of their Teſtimonies*; but what ſay you to *Cameronian* Presbyterians Witneſſing for one another? Why, this derogates nothing from the *credibility of their Teſtimonies,* for they *are not Miniſters,* that's one evident reaſon; and moreover, they are all Men of *ſtrict Conſcience, a Godly Generation,* and very faithful to their *Solemn League, the Holy Scots Covenant.* Upon theſe conſiderations Mr. *Rule,* Defender of the New Goſpel-Faith, would have the World receive the Teſtimony of that *Cameronian* Rabble, as infallible proofs of what he aſſerts in his ſecond Vindication of the *Presbyterian* Kirk. And yet Preface, *page* 6. he ſays of them, *That he will not pledge his veracity for theirs, that he pretends to no perſonal knowledge of but a few of them; and that if they deceive, or have been deceiv'd, not he, but they are to blame for it.*

After

After all this, if neither Biſhops nor other Miniſters, neither Laick, Lords nor Gentry, both of the *Scotch* and *Engliſh* Nation, muſt be allow'd to have any Credit, when they are brought by our Authors to atteſt known Truths, and matters of Fact, whereof they were Eye-Witneſſes; then I beſeech you, why ſhould men receive that high Character and Teſtimony which Mr. *Rule* gives of himſelf, *page* 169. when he ſays, *He did not only practice Medicine, but likewiſe took the Degree of Doctor in it, yet never giving over the Work of Preaching frequently*: This is a terrible Man indeed, who, it ſeems, can kill both Soul and Body: He is far ſtricter to the Covenanted work, than his Brethren the *Presbyterians* in *England*; for they can upon occaſion, for Intereſt and other ſuch holy purpoſes, unite and joyn with *Independants*, whereas he like a man of unmovable Conſcience, *withſtood the temptation of having an* Independant *Congregation at* Aberdeen, *when great Offers of that Charge were made to him there*; *and in* Northumberland *he ſuffered no ſmall loſs, becauſe he would not fall in with that* Independant *way* again, if you'll believe himſelf, *he has no want of* Latin, *and that he ſpeaks falſe* Latin, *is falſe*; *he is ready (as he hath done) to give proof to the contrary, and to compleat all with ſuch as pretend to it*; but *when* and *where* we muſt not know, till *Elias* come. Nay, beſides all this, *he hath an excellent hand at* Latin *Prayers, which he can make longer or ſhorter, as the occaſion requireth, but never ſo ſhort as ſome alledge*; *neither doth he uſe to Pray VERY LONG in publick, even in* Engliſh, and that's more indeed than any other of his Fraternity can alledge for themſelves: Long Prayers ſerve the Party for many great ends; in them they can ſound the Alarms to Rebellion, commend themſelves highly, defame the King, rail againſt and revile Malignants, raiſe and inflame the Mob, vent falſe News and Stories, and many other *Hocus* tricks their long *ex Trumpry Prayers* ſerve for: Moreover, Mr. *Rule*, to ſhew his Parts, longs for an Adverſary like himſelf. *I wiſh*, ſays he, *a Scioliſt would make it appear by a Solid Refutation, what Ignorance I have diſcover'd in my Writings, I am ready to defend it* * *with all the probability the ſubject matter is capable of*: *But my miſtake, if I be in any, muſt not paſs for proofs of my Ignorance*: *If any Momus will make his Cenſure on the* Presbyterian *Government, it's like Mr.* Rule, the great *Atlas* of the Cauſe, *or ſome for him, will give him a farther Anſwer*: Juſt ſuch another as this *exceeding civil and fair Vindication*: And then, to conclude his own Character, he aſſures us, That *he exceeds all other* Presbyterians, *both in his tenderneſs to the Epiſcopal Party, and in his Argumentative way, rather then bitterneſs*; of all which the new Goſpel Modeſty and Meekneſs, the Candor, Ingenuity, and Argumentation that appears every where in his late Books is a ſufficient evidence. Now for a man to ſay all this of himſelf, becauſe no body elſe will, this ſure is *reſte me ipſo* with a witneſs; unleſs it ſhall be allow'd, that *Gilbert* may witneſs for *Rule*, and *Rule* again for *Gilbert*; that the *Doctor* may witneſs for the *Principal*, and the honeſt *Principal* again, by way of Requital, does the like kindneſs to his beloved *Doctor*; this is the *Presbyterian* way of proving things by Witneſſes.

* Even tho it be ſolidly refuted by a Scioliſt.

Mr. *Rule*

Mr. *Rule* anſwers our Books ſo throughly, that he imputes to the Authors as a fault in their Method, every little eſcape of the Printers about wrong numbering of the Pages *, which is frequently occaſion'd by ſending one and the ſame Book to ſeveral Houſes for the ſpeedier diſpatch; however the Alphabetical numbering of the Sheets, ordinarily ſerves to help the miſplaced Figures; but tho' Mr. *Rule* be often dabling about the Preſs, yet it ſeems he either does not, or he will not know this.

* *Vid.* Rule's *2d. Vindicati-on.* p. 88. & 177.

Mr. *Rule*, at laſt, to confirm all the Contradictions and Falſhoods of his Book, brings in Mr. *Meldrum*, one of his own Kidney, and juſt ſuch another Scribler, as appears by his Letter, *Page* 195. where he ſays, *That the Prelatiſts way is to ſpread Reflective Pamphlets in* England, *keeping them as ſecret as they can in* Scotland, *where the fallhoods of matters of Fact are not known, and they might ſoon have their Shame and Lying diſcovered.* None but a true *Scots Presbyterian* could have aſſerted this, for he himſelf too well knows, that his Party, which domineers now in *Scotland*, allows no Epiſcopal Pamphlets to be brought into, or diſpers'd in that Kingdom, and that ſometime before the Writing of his Letter, ſeveral Hundreds of theſe Pamphlets were, by the *Presbyterian* Party, ſeiz'd at *Berwick*, to prevent their being diſperſed in *Scotland*; and that contrary to all the Rules of Juſtice and Commerce betwixt the two Nations, and to the great prejudice of the Bookſeller, theſe Books are by the Arbitrary power of *Presbyterians* ſtill kept up: But we ſhall allow Mr. *Meldrum* to be more candid in this than in his former Dealings with us, if he will but now obtain to us, the common Liberty of the Preſs in *Scotland*; and then we promiſe that he ſhall have a ſight of all our Pamphlets *ſine pratio aut prace*, which now he ſays he cannot obtain by either of theſe means.

Page 169. None but a *Cameronian* will aſſert, as Mr. *Meldrum* does, *That the Covenant is a Sacred Oath*; juſt as Sacred as that by which the *Jews* bound themſelves to Murther St. *Paul*: The World is not now ignorant, how that Covenant was by Subjects, who had no ſhadow of Authority, preſſed upon their Brethren in diſpite of the King, at the Expence of much Treaſure, and many Thouſand Lives and Perjuries. *Page* 197. he ſays, *That the ſubmitting of ſome who had been ordain'd only by* Presbyterians, *to be re-ordain'd by Biſhops, in Scandalous:* None but one of Mr. *Rule*'s Evidences would have ſaid this; the Reformed *French* have been always juſtly reputed by all other Proteſtants, for the great Learning and Piety of their Miniſters, and yet the moſt learned and Pious of their Miniſters, at their coming into *England*, when they could have the advantage of being Ordained by Biſhops, have chearfully not only ſubmitted to it, but begged it of the Right Reverend Fathers of the Church; of which which we have many late Inſtances.

The account he gives of his ſhuffling and ſhifting about the Oath of Canonical Obedience is very Comical; for he owns, That *he ſubſcrib'd a Paper whereof he did not ſeriouſly conſider either the words or the matter*, and he thinks himſelf ſufficiently abſolv'd from that, becauſe, forſooth, *he was not preſent when the Paper was read in the Church*, and by telling the People next Lord's

Lord's day, *that he conceiv'd he had yielded to nothing but what he firſt offered*, which they that know the Matter of Fact call *Canonical Obedience*; for which, if you'll belive him, *he lamented ſeveral Years after*; all which time he ſtill continued both in his *Lamentations and Canonical Obedience* together; and now he ſays, *He's oblig'd to thoſe he calls his Enemies, for giving him the opportunity to tell the World, that he repents of it.*

The other Matters narated in that Letter, and in the Book to which it is annexed, are only ſuch as will at firſt view appear deſign'd on purpoſe to diſguiſe and ſmother evident Truths, to extol and magnify themſelves and their Party, as very Innocent, Godly, and Candid Men; and to reproach and condemn all others as Perjur'd Lyars, and Slanderers; and to all which, as they neither need nor deſerve any particular Anſwer, ſo I hope no body ſhall ever vouchſafe them to the honour of it, and if they do, I wiſh it may have the good effect of opening ſome mens Eyes.

But there is no Book ſo much admir'd by the whole Party, as *Samuel Rutherford's* Letters, there one may ſee the genuine ſtile of theſe New Goſpellers, the whole Book is uniform, all of a piece, and ſpeaks out in their own Dialect the Spirit of *Scots Presbyterians*, therefore I ſhall here ſet down ſome paſſages of it.

Epiſt. 1. *To Mr* Robert Cunnigham, *he ſays*, Let us be faithful to him that can ride through Hell and Death upon a Windle-ſtraw, and his Horſe never ſtumble.

Epiſt. 2. *To his Pariſhioners.* Chriſt ſought his black Wife through Pain, Fire, Shame, and the Grave, and ſwimm'd the Salt Sea for her; and ſhe then conſented and ſaid, even ſo I take him.

Ibid. Every Man hath Converſion and the New-Birth, but it's not leel* come by, they had never a ſick Night for Sin; when they go to take out their Faith, they take out a fair nothing, or as we uſe to ſpeak, a Beaſlum*. * *Honeſtly come by.* * *A Sham.*

Epiſt. 3. *To the Profeſſors of Chriſt in* Ireland. It will be ask'd at every one of us, on what terms we here brook Chriſt, for we have ſitten long Meal* free: We found Chriſt without a wet Foot, and he and his Goſpel came upon ſmall charges to our Doors, but now we muſt wet our Feet to ſeek him. *Ibid.* Chriſt will not bring before Sun and Moon all the Infirmities of his Wife. It is the modeſty of Marriage-Anger, or Husband-wrath, that our ſweet Lord Jeſus will not come with Chiding in the Streets, to let all the World hear what is betwixt him and us. *Ibid.* O that I had my fill of his Love, but I know ill Manners make an uncouch and ſtrange Bridegroom. * *Rent.*

Epiſt. 5. *To my Lady* Kenmure. Madam, why ſhould I ſmother Chriſt's honeſty? He look'd* fram'd and uncouth like upon me when I came firſt here, but I believe himſelf better than his looks, I ſhall not again quarrel with Chriſt for a* Gloom: Now he hath taken the Mask off his Face, and ſaith, Kiſs thy fill. *Ibid.* It's little to talk of Chriſt by the Book and * *Strange.* * *Frown.*

* *Hugg.* Tongue, but to come nigh Chriſt and hauſs * him, and embrace him, is another thing.

* *Get.* *Epiſt.* 11. *To the Vicount of* Kenmure. I deſpair that ever I ſhould win * to the far end of Chriſt's Love, there are ſo many plies in it; I wonder what he meant, to put ſuch a Slave at the Board-head, at his own Elbow. Ah! that I ſhould lay my black Mouth to ſuch a fair, fair, fair Face as Chriſt's; he got neither bud nor hire of me, it coſt me nothing.

Epiſt. 12. *To my Lady* Kenmure. If there were buying and ſelling, and blocking for as good again betwixt Chriſt and us, then Free-grace might go play it ſelf, and a Saviour might ſing dumb, and Chriſt go and ſleep.

Epiſt. 14. *To* John Gorden *of* Gordoneſs. Many'a ſweet, ſweet, ſoft Kiſs, many a perfum'd and well ſmell'd Kiſs, and Embracement have I receiv'd of my Royal Maſter. *Ibid.* And now, whoever they be that have return'd to their old Vomit (*Prelacy*) ſince my departure, I bind upon their back in my Maſter's Name and Authority, the long, laſting, weighty Vengeance and Curſe of God; in the Lord's Name I give them a doom of black and unmix'd pure Wrath, which my Maſter ſhall ratify, except they timeouſly repent and turn to the Lord.

Epiſt. 15. *To my Lady* Boyd. Chriſt delighteth to take up fallen Bairns, and to mend broken Bones; he is content that ye lay broken Arms and Legs on his Knee, that he may ſpelk them. *Ibid.* I think ſhame of the Board-
* *Diſh.* head, and the firſt Meſs *, and the Royal King's Dining-hall; and that my black hand ſhould come on ſuch a Ruler's Table. *Ibid.* I know he hath other things to do than to play with me, and trinle an Apple with me.

Epiſt. 17. *To my Lord* Lowdon. You come out to the Streets with Chriſt on your Forehead, when many are aſham'd of him, and hide him under their Cloaks, as if he were a ſtol'n Chriſt.

* *Accounts* *Epiſt.* 19. *To Mr.* Huge Mc. Kel. O how many black Counts * have Chriſt and I rounded over together? O how fat a Portion hath it given to an hungry Soul? I had rather have Chriſt's four Hours, than have Dinner and Supper both in one from any other.

Epiſt. 20. *To my Lady* Boyd. I ſee now a Sufferer for Chriſt will be holden at the Door as well as another poor Sinner, and will be fain to Eat with the Bairns, and to take the By-board, and glad ſo.

Epiſt. 21. *To Mr.* David Dickſon. I cannot get a Houſe in *Aberdeen* wherein to leave *Drink-ſilver* in my Maſter's Name, ſave one only; there is no ſale for Chriſt in the *North*, he is like to lye long on my Hand, e're any accept him.

Epiſt. 27. *To Mr.* Mathew Mowat. If I had Veſſels I might fill them,
* *Rent.* but my old rivin * holely and running out diſh, ever when I am at the
* *Spilt.* Well, but can bring little away. Alas, I have ſkail'd * more of God's Grace than

than I have brought with me. *Ibid.* I had not so much free Gear * when I came to Christ's Camp as to buy a Sword, I wonder that Christ should not laugh at such a Souldier. * *Goods.*

Epist. 27. *To* Earlston Younger. I have seen the Devil as it were dead and buried, and yet rise again, and be a worse Devil than ever he was; therefore, Brother, beware of a green young Devil that hath never been buried; the Devil in his Flower is much to be fear'd: Better yoak * with an old Gray-hair'd, withered, dry Devil, *&c.* The Saints in Heaven are nothing but Christ's forborn, beggerly Dyvars *, a pack of redeem'd Sinners: All Christ's good Bairns go to Heaven with a broken Brow, and a crooked Leg. *Ibid.* It's a hard matter for a poor hungry Man to win * his Meat upon hidden Christ, for then the Key of his Pantry Door is a seeking, and cannot be had, but hunger must break through Iron-Locks: I bemoan not them that can make a dinn * and all the Fields adoe, for a lost Saviour; yet must let him hear it, to say so, on both sides of his head, when he hideth himself it standeth you hard to want Christ; and therefore that which Idle onwaiting cannot do, misnurtur'd * crying and knocking will do; Christ will not dance to your daft Spring *. *Ibid.* At our first Conversion the Lord putteth the Meat in young Bairns Mouths with his own hand. We love always to have the Pap put in our Mouth. *Ibid.* If my Crediter Christ would take from me what he hath lent, I would not long keep the Causey. I think it Manhood to play the Coward, and jouke * in the lee side of Christ, and thus I am sav'd. *Ibid.* I complain when Christ cometh, he cometh always to fetch Fire, he is ever in haste, he may not tarry, and poor I a (beggarly Dyvar) get but a standing Visit, and a standing Kiss, and but, *How dost thou?* in the by going. * *Engage.* * *Bankrupt Debtors.* * *Yearn.* * *Noise.* * *Ill mannerd.* * *Foolish Song.* * *Skulk.*

Epist. 28. *To* Alexander Gordon *of* Knockraig. O if I could be a Bridge over a Water for my Lord Jesus to walk upon and keep his Feet dry. He can make a fair Beast out of a black Devil. *Ibid.* If God were dead, and Christ buried and rotten among Worms, indeed then we might look like dead folks.

Epist. 34. *To* Earlton. I would give him my Bond under my Faith to * frist Heaven a hundred years longer, so being he would lay his holy Face to my sometimes wet Cheeks. * *Give him credit.*

Epist. 35. *To* Marion Mac Naught. Christ, who is your Head, hath win through with his Life, howbeit, not with a whole Skin. Sometimes King Jesus sended me out a standing drink, and whispereth a word through the Wall, and I am well content of kindness at the second hand, his bode is ever welcome, but at other times he will be Messenger himself, and I get the Cup of Salvation out of his own hand, he drinking to me, and we cannot rest till we be in other's Arms.

Epist. 41. *To my Lady* Culross. O to be shuttering and swimming over Head and Ears in Christ's Love; Blessed be my rich Lord Jesus, who sendeth not away Beggars from his House with a * toom-dish. * *Empty.*

* *A Box.*

Epiſt. 45. *To* John Keanedy. It doth a Soul good to get a * cuff with the lovely, ſweet, and ſoft hand of Jeſus; what power and ſtrength is in his Love, I am perſwaded it can climb up a ſteep Hill and Hell upon its back, ſhame may confound and fear me once to hold up my black mouth to receive one of Chriſt's undeſerved Kiſſes.

Epiſt. 50. *To* James Bantie. The beſt Regenerate have their defilments, and, if I may ſpeak ſo, their * draff pock that will clog behind them, all their days; if my Lord had not given me his love, I would have fallen through the * Cauſey of *Aberdeen* e're now; but for you that hunger ye ſhall be fill'd e're ye go, there is as much in our Lord's Pantry as will ſatisfy all theſe Bairns; and as much Wine in his Celler as will quench all their Thirſt: I ſhall tell you what ye ſhall do, treat him well, give him the arm'd Chair, and the * board-head, and make him welcome to the mean portion ye have.

* *Sackful of Grains.*

* *Streets.*

* *Table-bead.*

Epiſt. 51. *To* John Stuart. That miſcarried Journey is with Child to you of mercy and conſolation, and ſhall bring forth a fair birth, and the Lord ſhall be Midwife to the birth. If our Lord ride upon a ſtraw, his Horſe ſhall neither ſtumble nor fall.

Epiſt. 53. *To* John Stuart. O if my Lord will make dung of me to fatten and make fertile his own Corn ridges in Mount *Zion*. *Ibid.* God be pleas'd to take home to his Houſe my Harlot-Mother.——————O if her Husband would be ſo kind as to go and fetch her out of the Brothel-Houſe, and chaſe her Lovers to the Hills; but there will be ſad days e're it come to that.

Epiſt. 54. *To my Lady* Busby. Wo's me that bits of living Clay dare come out to ruſh hard heads with him, and that my unkind Mother this Harlot Kirk, hath given her ſweet * half-marrow ſuch a meeting.

* *Husband.*

Epiſt. 56. *To Mr.* Thomas Garvan. I confidently believe that there is a Bed made for Chriſt and me, and that we ſhall take our fill of love in it.

Epiſt. 57. My * riven diſh, and running out veſſel can hold little of Chriſt Jeſus. *Ibid.* It's Chriſt's wiſdom that his Bairns go wet ſhod and cold-footed to Heaven.

* *Rent.*

Epiſt. 63. *To the Earl* of Caſſils. Many now would go to Heaven the Land-way (for they love not to be Sea-ſick) riding up to Chriſt upon Foot-mantles, and ratling Coaches, and rubbing their Velvet with the Princes of the Land in the higeſt ſeats: If this be the narrow way I quit all skill to the way of Salvation.

Epiſt. 89. *To* John Kenedy. O that the Courts fenc'd in the name of the Baſtard Prelate, (their Godfathers, the Popes, Baliffs, Sheriff,) were cried down.——————If this had not been I would have * skinked over my part of Paradiſe for a breakfaſt of dead moth-eaten Earth.

* *Toped over.*

Epiſt.

Epiſt. 92. *To Mr.* David Dickſon. I have been theſe two Sabbaths or three in private taking * Inſtruments in the Name of God, That my Lord Jeſus and I have kiſſed each other in *Aberdeen*; who can blame Chriſt to take me on behind him, (if I may ſay ſo) on his White Horſe thorow a Water, will not a Father take his little * dated *Davie* in his Arms, and carry him over a Ditch or Mire; my ſhort Legs could not ſtep over this Lair (or ſinking mire therefore, *&c.*

* *In the hand of a Notary.*

Epiſt. 108. *To* Robert Gordon *of* Knoxbrex. I love to be kiſs'd and ſit on Chriſt's knee, but I cannot ſet my feet to the ground, for afflictions bring the Cramp upon my Faith.

Epiſt. 118. *To* Bathia Aird. At my firſt entry hither, Chriſt and I agreed not well upon it, now he's content to kiſs my black mouth, to put his hand in mine, and to feed me with as many Conſolations as would feed ten hungry Souls, yet I dare not ſay he is a waſter of comforts.

* *Fondled darling.*

Epiſt. 121. *To* Robert Gorden *of* Knoxbrek. Chriſt ſeemeth to leave Heaven (to ſay ſo) and his Court, and to come down to laugh and play and ſport with a * Daft bairn. I deny nothing that the Mediator will challenge me of, but I turn it all back upon himſelf, let him look his own old * Counts, if he be angry, for he will git no more of me.

* *Fooliſh Child.*

* *Accounts.*

Epiſt. 122. *To* Earleſton. There is a myſtery of love in Chriſt that I never ſaw, O that he would lay by the lap of the covering that is over it, and let my * greening Soul ſee it; I would break the door and be in upon him, to get my own womb full of love.

Epiſt. 128. *To* Mr. Hugh Henderſon. Chriſt ſhuffled up and down in his hands the great Body of Heaven and Earth, and Kirk and Commonwealth are in his hand like a ſtock of Cards, and he dealeth the Play to the Mourners in *Zion*. When Chriſt has ſleep'd out his ſleep, and his own are tried, he will ariſe as a ſtrong Man after Wine, *&c.* If Chriſt bud and grow green, and bloom and bear ſeed again in *Scotland*, and his Father ſend him two Summers again in one year, and bleſs his Crop, O what cauſe have we to rejoice, *&c.*

* *Longing.*

Epiſt. 139. *To Mr.* John Mein. I ſee Chriſt will not * prigg with me, nor ſtand upon ſtepping ſtones, but cometh in at the broad ſide without Ceremonies, or making of it nice.

* *Higle.*

Epiſt. 141. *To the Earl of* Lothiam. If your Lordſhip and others ſhall go on to dive to the loweſt ground and bottom of the Knavery, and perfidious treachery to Chriſt, of the curſed and wretched Prelates, the Antichriſt's firſt-born, and the firſt fruit of his foul womb, and ſhall deal with our Soveraign, then your Righteouſneſs ſhall break thorough the Clouds, *&c.*

Epiſt. 142. O for a long Play-day with Chriſt.

Epiſt.

*Pamper'd *Epiſt.* 145. *Mr.* John Ferguſon. Were it not that I am * dated now and then with pieces of Chriſt's ſweet comforts, I fear I ſhould have made an ill * Breeding * browſt of this honourable Croſs.

Epiſt. 162. *To Mr.* Hugh Mc. Kell. I will verily give my Lord Jeſus a free diſcharge of all that I like a fool laid to his charge, and beg him * Over and above. pardon to the * mends. *Epiſt.* 163. I tremble at the remembrance of a new out caſt betwixt him and me, but I find Chriſt dare not be long unkind.

Epiſt. 137. *To my Lady* Boyd. Nothing hath given my faith greater back ſet till it crakt again, than my cloſed mouth.

Epiſt. 139. *To* Carletown. The Lord [that done it, I will not go to Law with Chriſt, for I would gain nothing of that. The Devil is but God's Maſter-fencer, to teach us to handle our arms.

Epiſt. 198. *To Mr.* John Levingſton. The Devil cannot get it deny'd but we ſuffer for the Apple of Chriſt's Eye, his Royal Prerogatives as King and Law giver; let us not fear, he will have his Goſpel once a- * Put to Action. gain * rouped in *Scotland*, and the matter go to Vows to ſee who will ſay, let Chriſt be Crown'd King in *Scotland*: Is it true Antichriſt ſtirreth his Tail, but I love a rumbling and raging Devil in the Kirk, rather than a ſubtle or ſleeping Devil, Chriſt never got a Bride without ſtroke of Sword. *Epiſt.* 200. O Hell were a good cheap price to buy him at.

Epiſt. 207. A Kiſs of Chriſt blown over his Shoulders, the Parings and Crumbs of Glory under his Table in Heaven; a flower like a thin *May* miſt of his Love, would make me green, happy, and joyful.

Epiſt. 214. Go on as ye have worthily begun in Purging of the Lord's Houſe in this Land, and plucking down the Stalls —— of Antichriſt's filthy neſt, this wretched Prelacy, and that black Kingdom, whoſe wicked aims have ever been, and ſtill are, to make this fat World the only Compaſs they would have of Faith and Religion to ſail by, and to mount up the man of Sin, their God-father the Pope of *Rome*, upon the higheſt ſtair of Chriſts Throne, and to make a Velvet-Church, *&c.* *Ibid.* Theſe men mind nothing elſe but that by bringing in the Pope's foul tail firſt upon us, their wretched and beggerly Ceremonies, they may thruſt in after them Antichriſt's legs, thighs, and his belly, head and ſhoulders; and then cry down Chriſt and the Goſpel, and put up the Merchandize and Wares of the Great Whore. *Ibid.* Chriſt ſhall never be content with this Land, neither ſhall his hot fiery indignation be turn'd away, ſo long as the Prelate (the man that lay in Antichriſt's foul womb, and the Antichriſt's Lord Bailiff) ſhall ſit Lord Carver in the Lord Jeſus Courts. The Prelate is both the Egg and the Neſt to cleck and bring forth Popery; plead therefore for the pulling down of the Neſt, and cruſhing of the Egg.

All that is meant here by Chriſt, is *Presbyterian* Government.

I ſhall

I ſhall conclude this Section with ſome of their moſt remarkable Principles and Opinions concerning Civil Government.

The *Presbyterians* of late have talk'd much of their Loyalty, but if they have any, it muſt be in contradiction to their Principles: For Proof of this I ſhall not trouble you with Citations from Private Men, but appeal to their *Covenants* and *Solemn Leagues*, to their conſtant Doctrin as well as Practice of Reſiſtance; and ſome few Inſtances I muſt not omit, taking from the Acts of their General Aſſemblies, and thoſe Books which have the general Approbation of the Party, in which they expreſs themſelves thus; *Unleſs Men blot out of their Hearts, the Love of Religion, and Cauſe of God, and caſt off all care of their Country, Laws, and Liberties, &c. they muſt now or never appear active* (againſt the King) *each one ſtretching himſelf to, yea, and beyond their Power; it is not time to dally, or go about the buſineſs by halves; not to be almoſt, but altogether Zealous*: Curſed is he that doth the Work of the Lord negligently.

Solemn and ſeaſonable warning to all Ranks, Feb. 12. 1645. Seſſ. 18.

In another ſeaſonable and neceſſary Warning, dated *July* 27. 1649. *Seſſ.* 27. they ſay; *But if his Majeſty, or any having or pretending Power and Commiſſion from him, ſhall Invade this Kingdom, upon pretence of Eſtabliſhing him in the exerciſe of his Royal Power; as it will be a high provocation againſt God to be acceſſary or aſſiſting thereto, ſo it will be a neceſſary Duty to reſiſt and oppoſe the ſame.*

The Author of the *Hind let looſe* †, reflecting on theſe paſſages, ſays, *Theſe Fathers could well diſtinguiſh betwixt Authority and the Perſon, and were not ſo Loyal as now their degenerate Children are Ambitious to ſhew themſelves ſtupidly ſtooping to the Shadow thereof, and yet will be call'd,* The only Aſſertors of *Presbyterian* Principles. † *Pag.* 86.

The Presbytery *hath the Power of making Peace and War, and the Parliament ought not to enter into any War without them; more than* Joſhua *did without the conſent of* Eliazar.

Any Union or Ingagement of the Nation, to defend the King's Perſon, Honour, or Prerogative, is unlawful, unleſs allow'd by the Presbytery.

The Presbytery *alone knows, and it only can determine, what the Cauſe of God is; the King and Parliament are not to be comply'd with, but in Subordination to the Covenant.*

The Presbytery *can Counter-Act the Acts of the States of Parliament, and diſcharge the Subjects from obeying ſuch Acts as are impos'd without the conſent of the* Presbytery.

Act Generl Aſſembly, *Aug.* 3. 1648.
Act and Declaration againſt the Act of Parliament, *July* 13. 1648.
Act General Aſſembly, *Aug.* 13. 1650.

The

Tho' our Saviour told his Disciples, That his Kingdom was not of this World, and that therefore they ought not to fight for him, *yet that Doctrine does now oblige* Covenanted Christians, *for they may fight without, yea, and against the Consent of the Supream Magistrate for the Cause of God; and a probable capacity to effectuate their Desines, is the Call of God to do it.*

Jus Pop. Preface to the Reader. *Naph.* Pag. 7, 8, 16, 159.

Not only is it necessary to resist the King by force, in defence of the Solemn League and Covenant, *but also to resist King and Parliament, when they pervert the right ways of the Lord, and hinder the Work of Reformation: The crying Sins of the Land which we should confess with sorrow before the Lord, are, That the Graceless Prelates and Curates are not hung up before the Sun, and that Men should be so Godless, as to assist the King in his distress, before he had satisfy'd the Kirk by publick Penance, for opposing the Work of God in the* Covenant.

Jus Pop. Throughout.
Act General Assembly, *Aug.* 13. 1650.
Acknowledgment of Sins and Engagement to Duties appointed and published. 1648.
And again renewed at *Lesmachago, March* 3. 1688. with Accommodation to the present times.

SECT.

SECT. III.

Containing Notes of the Presbyterian *Sermons, taken in Writing from their Mouths.*

AT firſt I begin with one I heard from *Zetland*, who Preaching on *David* and *Goliah*, he told the Hearers, *Sirs, this* David *was but a little manekine like my beddle* Davie Gaddies there; *but* Goliah *was a meckle ſtrong fellow, like the Laird of* Quandal *there; this* David *gits a Scrippie and Baggie, that is, a Sling, and a Stone in it; he ſlings a Stone into* Goliah's *Face, down falls* Goliah, *and* David *above him: After that* David *was made a King, he that was keeping Sheep before, in truth he came very well too, Sirs: Well ſaid,* Davie, *ſee what comes of it, Sirs; after that he commits Adultery with* Uriah: *Nay,* (ſaid the beddal *Davie Gaddies*) *it was but with* Uriah's *Wife, Sir. In Faith, thou art right, it was* Uriah's *Wife, indeed man*; ſaid Mr. *John*.

One *Ker* at his entring into a Church at *Teviotdale*, told the People the Relation that was to be between him and them in theſe following words. *Sirs, I am coming home to be your Shepherd, and you muſt be my Sheep, and the Bible will be my Tar-bottle, for I will mark you with it*; (and laying his Hand on the Clark or Precentor's Head) he ſaith, Andrew, *you ſhall be my Dog: The ſorrow a bit of your Dog will I be,* ſaid *Andrew. O* Andrew, *I ſpeak myſtically,* ſaid the Preacher: *Yea, but you ſpeak miſchievouſly,* ſaid *Andrew*.

Mr. *William Guthry*, Preaching on *Peter's* Confidence, ſaid, Peter, *Sirs, was as Stalliard a Fellow as ever had cold Iron at his Arſe, and yet a Huſſie with* * *Rock feard him.* * *Diſtaff.*

Another Preaching againſt Drunkenneſs, told the Hearers, *There were four ſorts of Drunkenneſs.* 1. 'To be Drunk like a Sow, tumbling in the Mire like 'many of this Pariſh. 2. There is to be Drunk like a Dog; the Dog fills the 'Stomach of him, and ſpues all out again, and thou *John Jamiſon* was this way 'Drunk the other day. 3. There is to be Drunk like a Gooſe: Of all Drun-'kenneſs, Sirs, beware of the Drunkenneſs of the Gooſe, for it never reſts, 'but conſtantly dips the * Gobb of it in the Water: You are all Drunk this * *Beke.* 'way, Sirs, I need name none of you. 4. There is to be Drunk like a 'Sheep; the ſilly Sheep ſeldom or never Drinks, but ſometimes wets the 'Mouth of it in the Water, and riſes up as well as ever; and I my ſelf uſe

'to be Drunk thus, Sirs: But now, I see (*said he*) Two Gentlemen in the 'Kirk, and Gentlemen you are both Strangers to me, but I must vindicate 'my self at your hands; I have here the curſedeſt Pariſh that ever God put 'Breath in, for all my Preaching againſt Drunkenneſs, they will go into a 'Change-houſe after Sermon, and the firſt thing they'll get is a meckle * cup 'full of hot Ale, and they will ſay, *I wiſh we had the Miniſter in the midſt 'of it*: Now Gentlemen, judge ye how I am rewarded for my good Preach- 'ing. After Sermon the Clerk gives him up the name of a Fornicatrix, whoſe 'name was *Ann Cantly*; *Here is* (ſaith he) *one upon the Stool of Repentance, they call her* Cantly, *ſhe ſaith her ſelf ſhe is an honeſt Woman, but I trow ſcantly.*

* *Large diſh.*

Mr. *John Levinſtone* in *Ancrum*, once giving the Sacrament of the Lord's Supper, ſaid to his Hearers, *Now, Sirs, you may take Chriſt Piping-Hot*; and finding a Woman longſome in taking the Bread out of his Hand, he ſays, *Woman, if you take not Chriſt, take the* * *meikle Devil then.*

* *Great.*

One *John Simple*, a very Zealous Preacher among them, us'd to perſonate and act Sermons in the old Monkiſh Stile ſpoken of *Sect.* 1. §. 16. At a certain time he Preach'd upon that Debate, *Whether a Man be Juſtify'd by Faith or by Works*, and acted it after this manner, 'Sirs, this is a very great Debate, 'but who is that looking in at the Door, with his Red Cap? Follow your 'look, Sir; it is very ill manners to be looking in, but what's your Name? *Re- 'bert Bellarmine: Bellarmine*, ſaith he, Whether is a Man juſtify'd by Faith, 'or by Works? He is juſtify'd by Works: Stand thou there man. But 'what is he, that honeſt-like-man, ſtanding in the Floor with a long Beard, 'and *Geneva* * Coul? A very honeſt-like-man, draw near; What's your 'Name, Sir? My Name is *John Calvin*. *Calvin*, honeſt *Calvin*, Whether 'is a man juſtify'd by Faith, or by Works? He is juſtify'd by Faith. Very 'well *John*, thy Leg to my Leg, and we ſhall * hough down *Bellermine* even 'now.

* *Hood.*

* *Trip.*

Another time Preaching on the Day of Judgment, he told them, Sirs, 'this 'will be a terrible day, we'll all be there, and in the throng I *John Simple* 'will be, and all of you will ſtand at my back; Chriſt will look to me, and 'he will ſay, Who is that ſtanding there? I'll ſay again, ye even as ye * ken'd 'not Lord: He'll ſay, I know thou's honeſt *John Simple*; draw near *John*; 'now *John*, what good ſervice have you done to me on Earth? I have brought 'hither a company of Blew Bonnets for you, Lord: Blew Bonnets, *John*, 'what is become of the brave Hats, the Silks, and the Sattins, *John?* I'll tell, 'I know not, Lord, they went a * Gate of their own: Well, ho- 'neſt *John*, thou and thy Blew Bonnets are welcome to me, come to 'my right hand, and let the Devil take the Hats, the Silks, and the Sat- 'tins.

* *Knew not.*

* *A Courſe.*

This

This *John* was ordinarily call'd *Fitch-cape* and *Claw-poll*, because in the time of Preaching or Praying he us'd to claw his Head, and rub his Callet. At a certain time he was call'd to Preach in a Neighbouring Church, and his Preface was in these words:

'Sirs, I know what you will be saying among your selves the day, ye will say, 'Here is *Fitch-cape* come to Preach to us the day; but as the Lord lives, I 'had a great deal of do e're I could come to you, for by the way I met the 'Devil, he said to me, What now *Fitch-cape*, whether are you going? I am 'going, *said I*, to Preach to the People of God. People of God! *said the* '* *foul thief*, they are my People. They are not yours, thou foul thief, *said* * *Nasty.* 'I. They are mine, *Claw-poll*, *said he again to me*; so the foul thief and I '* tugg'd, rugg'd, and riv'd at one another, and at last I got you out of his * *Pulled* '† Clooks: Now here is the good that *Fitch-cape* hath done to you; now *and hauled* 'that ye may be kept out of his Gripes, let us Pray. †*Clutches.*

Another, Lecturing on the first of *Job*, said, *Sirs, I will tell you this Story very plainly.*

The Devil comes to God one day, God said, What now Deel, thou foul thief, whither are you going? I am going up and down now, Lord you have put me away from you now, I must even do for my self now. Well, well, Deel (says God) *all the World kens that it is your fault; but do not you know that I have an honest Servant they call* Job? *Is not he an honest Man, Deel? Sorrow to his thank,* says the Deel, *you make his Cup stand full even, you make his Pot play well, but give him a* * *cuff, I'll hazard he'll be as ill as I am call'd. Go, Deel* (says God) * *Sound* *I'll yoke his Honesty with you: Tell* † *his Cows, worry his Sheep, do all the mis-* *bang.* *chief ye can, but for the very Saul of you, touch not a hair of his Tail.* † *Kill.*

Mr. *Robert Blair*, that famous *Presbyterian* Preacher at St. *Andrew's*, was very much thought of for his familiar way of Preaching. He Preach'd often against the observation of *Christmas*; and once in a *Scotch* jingle; *You will say, Sirs, Good old* † *Toule-day; I'll tell you, Good old Fool day: You will say it* † *Christ-* *is a brave Haly-day; I tell you, it is a brave Belly-day: You will say, these* *mas.* *are* † *bonny Formalities; but I tell you, they are bonny Fartalities.* † *Gay.*

Another inveighing against the Vanity and Gaddiness of Women, spake thus; *Behold the Vanity of Women, look to them, you'll see first a Sattin Petti-coat; lift that, There is a Tabby Petticoat; lift that, there is a Flanning Petti-coat; lift that, there is a Holland* † *Smarck; lift that, and there you will see* † *Smock.* *what they ought not to be proud of, that's no very cleanly Spectacle*; Eve (said he) *was not so vain, she sought no covering but Fig-leaves.*

Mr. *Simple* (whom I nam'd before) told, *That* Samson *was the greatest Fool that ever was Born, for he reveal'd his Secrets to a Daft* † *Hussie.* Sam- † *Foolish* son, *you may well call him* Fool Tomson, *for of all the* * John Tomson's *Men* *Wench.* *that ever was, he was the foolest.* * *Hen-peck't* *Men.*

I have a Sermon of theirs, Written from the Preacher's Mouth by one of their own Zealots, whereof this is one passage, 'Jacob began to wrestle 'with God, an able hand forsooth; I Sirs, but he had a good Second, that 'was *Faith*; *Faith* and God gave two or three toulles together; at last

† *beats* 'God † dings down Faith on its bottom; *Faith* gets up to his Heels, and says, 'Well, God, is this your Promise to me? I trow I have a Ticket in my Pocket here; *Faith* brings out the Ticket, and stops it in God's hand, and said, Now God! Is not this your own Write? Deny your own Hand-write if you dare? Are these the Promises you gave me? Look how you guide me when I came to you. God reads the Ticket, and said, Well, well, *Faith*, I remember I gave you such a Promise, good sooth *Faith*, if you had been another, thou should get all the Bones in thy Skin broken.

Mr. *John Welsh*, a man of great esteem among their Vulgar, once preaching on these words of *Joshua*, *As for me and my House we will serve the Lord*, &c. had this Preface:

'You think, Sirs, that I am come here to preach the old Jock-trot Faith and Repentance to you; not I, indeed. What think you then I am come to preach? I come to preach a broken Covenant; Who brake it? Even the Devils Lairds, his Bishops and his Curates; and the Deel, Deel, will get them all at last: I know some of you are come out of Curiosity to hear what the Whigs will say. Who is a whig, Sirs? One that will not Swear, nor Curse, nor Ban, there a Whig to you: But you are welcome, Sirs, that come out of Curiosity; you may get good e're ye go back again. I'll give you an Instance of it, There was *Zaccheus*, a Man of a low stature, that is, a little * droichy body, and a Publican; that is, he was one of the Excise-men; he went out of Curiosity to see Christ, and because he was little, he went up a Tree: Do you think, Sirs, he went to * harry a Pyet's Nest? No, he went to see Christ; Christ looks up, and says, *Zaccheus*, thou'rt always proving pratticks, thou'rt no Bairn now; go home, go home, and make ready my Dinner, I'll be with you this day at Noon. After that, Sirs, this little *Zaccheus* began to say his Prayers Evening and Morning, as honest old *Joshua* did in my Text: *As for me and my House*, &c. as if he had said, Go you to the Devil and you will, and I and my House will say our Prayers, Sirs, as *Zaccheus* and the rest of the Apostles did.

*Dwarf.

* *Rifle a Magpy's Nest.*

Another time preaching in *East-Lothian*, he told them the great danger of hearing the Curates, in these words,

Sirs, if ever you hear these Rogues, you will cry out at the day of Judgment, O Arthur-seat fall upon us, O Pentland-Hills fall upon us: The Grass and the Corn that you see growing there, will be a Witness against you; yea, and that Cows Horns passing by, will be a Witness against you.

Another Preaching about God's sending *Jonah* to *Nineveh* acted it thus, did you never hear tell of a good God, and a † cappet Prophet, *Sirs*, The good God said, *Jonah*, now billy *Jonah*, will thou go to *Nineveh* for † ald lang me? The Deel be on my feet then said *Jonah*: O *Jonah* said the good God, be not ill natured, they are my people. What care I for you or your People either, said the cappet Prophet, wherefore shall I go to be made a lyar in my face? I know thou will have mercy on that people.

† *Pettish.*

† *Old kindness.*

Alas,

Alas, alas, we † bide not the tenth part of that bidding; yet when we come to you, I fear we'll find you like *Ephraim*, a Cake unturn'd, that is, it's ſtonehard on one ſide *, and * skitter raw on the other.

† *Wait no*
* *Intreating.*

Another Preaching in the Weſt, near a Mountain called *Timtock*, cried out in a loud voice thus, What think you, *Sirs*, would the Curates do with Chriſt if they had him? They would e'en take him up to *Timtock* top, cut of his head, and hurle his head down the hill, and laugh at it.

**Thin dung of young Children.*

Another in the South of *Teviotdale* in his Sermon ſaid, Our Neighbour Nation will ſay of us, poor *Scotland*, beggarly *Scotland*, ſcabbed *Scotland*, louſie *Scotland*, yea, but Covenanted *Scotland*, that makes amends for all.

One Preaching againſt Biſhops expreſſed himſelf thus; *Sirs*, at the day of Judgment Chriſt will call the Prelates, and he will call one of the faleſt Knaves firſt, and ſay, Come hither, Sirrah, he will not call my Lord, do you remember how you put out * like a ſweet Saint of mine upon ſuch and ſuch a day? Sirrah, do you mind how you perſecuted one of my precious Saints that was Preaching my Word! Come, came, Sirrah ſtand there at my left hand, thou and the Devil ſhall together even now.

* *Such.*

There is nothing more ordinary among the Generality of their Preachers, then to tell that Chriſt did not ſet his foot in *Scotland* this eight and twenty years; or this, I brought a ſtranger to you now, and a very great ſtranger indeed, this many a year; would you know who it is; it is Chriſt, Sirs, * hald him faſt then, for if once he get out of *Scotland* again, it's like he'll never return.

* *hold*

It is very well known in *Perthſhire*, that one of their Rabbies Preaching at St. *Johnſtone*, or thereabout, a little before the Battle of *Killiekrankie*, upon theſe words, *Reſiſt the Devil, and he will flie from you*; he begins very gravely after this manner, (*Humph*) my beloved, you are all here the day even for the faſhions cauſe, but wot ye who is amongſt you the day? Even the meikle horned Devil, tho' you cannot ſee him, yet I do: I ſee him, Sirs, by the Eye of Faith; but you'll ſay, now that we have him here, what ſhall we do with him, Sirs, (*Humph*) what way will ye deſtroy him, ſome of you will ſay we will hang him; ha, ha, my beloved, there are not ſo many tows in all the Pariſh, as hung him; beſides, he's as light as a feather. What then will ye do with him? For he will not hang. Then ſome of you will ſay, we will drown him, (Humph) my beloved, there is too much cork in his Arſe, he's as ſouple as an Eel, he will not ſink. Others of you will ſay, we will burn him, Na, na, Sirs, ye may ſcald your ſelves, but ye cannot burn him, for all the fire in Hell could never yet ſinge a hair on his tail. Now, Sirs, you cannot find a way among you all to kill him, but I will find it; what way will this be, Sirs? We ſhall even ſhoot him. Wherewith ſhall we ſhoot him? We ſhall ſhoot him with the Bible. Now, Sirs, I ſhall ſhoot him preſently, ſo (preſenting the Bible as Soldiers do their Muſquet) he crys out, *Touff, Touff, Touff.* Now, he is ſhot, there lies the foul thief as dead as a Haron.

Some

Some Eye-witneſſes report of another that wes to give the Sacrament of the Lord's Supper, ſuch as they can give, and having got into the Pulpit, he looks about him, and ſays, Sirs, I miſs ſome body hear to day, I miſs Chriſt hear the day, but he promiſed to be hear the day, I think he will be as good as his word; however I will go out and ſee if he be coming: He at thiswent out of the Pulpit; and ſtaying out ſome little time, he comes in and tells them, Now, Sirs, Chriſt is coming, I ſaw him on his White Horſe coming to you: Now what entertainment will you give him? I will tell you, Sirs, Will you get among you all but * one Pint of Faith, a Gill of Grace, and a * Mutchkine of Sanctification, and this will make a good morning draught for him.

* *Two Engliſh Quarts.*
* *Engliſh Point.*

In the *Mers* there was a Communion given lately, and as it is ordinary, there is a Diſcourſe for every Table. One of the Preachers that's moſt cried up for his Eloquence, ſaid, You that are Wives ye will be ſaying ordinarily when ye meet, Cummer, have ye ſpun your Yarn yet? But alas, I fear there are few of you that have ſpun a Wedding-garment for Chriſt the day. But Chriſt will be among you and ſee who is his well busked Bride, he'll ſay to them that have not on their Wedding-garment. Is that naſty Slut there my Bride? Shame and lack fall that Bride: Go naſty Slut, ſway'd away to Hell.

It is ordinary among ſome Plebeians in the South of *Scotland*, to go about from door to door upon New-years Eve, crying *Hagmane*, a corrupted word from the *Greek* αγια μηνη, which ſignifies the Holy Month. *John Dickſon* holding forth againſt this Cuſtom once in a Sermon at *Kelſo*, ſays, Sirs, do ye know what *Hagmane* ſignifies? It is the Devil be in the houſe, that's the meaning of its *Hebrew* Original.

Another time he told his Hearers what an Idolatrous Church the *Engliſh* Church is, for lay two Eggs in a Diſh, and the one is not ſo like the other, as the Church of *Rome* and the Church of *England* are to one another.

I know a Miniſter that went purpoſely to hear this man, and declared upon his real truth, that he held out a nonſenſick rhapſody for an hour and an halfs time on the third of *Matth.* *This is my beloved Son in whom I am well pleaſed*: All *the Graces of the Spirit* (ſaid he) *are myſterious, faith is a myſtery there is a faith that is not ſaving, but that's no miſtery; I believe if I ſhould ask any of you whether or no ye believe the words that I read to you, you will all ſay* (Hum) *we all believe that. Sirs, the Devil does more, and yet he is not ſaved, nor like to be in haſte. This is a paſſage of our Saviour's Tranſmigration, Sirs,* (ſays he) *It tells how our bleſſed Saviour was reformed like an Angel of light, when his Diſciples ſaw that Glorious ſight, they were all like a Country-man that had never taſted outlandiſh wine before, the wine runs up into his head, and makes him dizzie; ſo the Diſciples were dizzie, the* 17. v. They knew not what they ſaid, *that is they were dizzie. From the words we learn this note of Doctrine, That Chriſt he is lovely, O he is lovely, O he is lovely. Firſt as he is the Son of God,* 8. Prov. *v.* 15. By me Kings reign, and Princes decree Juſtice: *That is lovely Chriſt hath authority over all the Kings of the world:*

The

The Great Turk *can do nothing without him. The meikle Diel and the black Pape can do nothing without him. There were a pack of Deels limbs a year or two ago hear, and they thought forsooth all would be their own, and now lovely Christ in his Providential Providence is like to disappoint them all, and who kens but they'll come begging Pease and Pottage at our doors yet.*

Christ is lovely as he is Mediator, cut him all in pieces from head to foot, every bit of him is lovely. They'l tell you now the young Prince is banish'd Britain, *but I'll tell you of a young Prince that has been banished* Britain *these* 28 *years by the incoming of the perjur'd Prelates and drunken Curates; lovely Christ is that young Prince, and now he is like to come back again to get his Crown: O take him now, now when he is coming with a whip in his hand to scourge out the cursed Curates,* &c. This was preached in the Parish of *Smallum* in *Teviotdale*, and the effect of this preaching followed the next Sabbath, for the rabble came and pulled the Minister out of his Pulpit in the time of his Sermon.

One Mr. *Thomas Ramsay* in *Mordington* within the Shire of *Berwick*, said in a Sermon upon the foolishness of Preaching, these words *There are two sorts of Preaching, Sirs, there's a Gentle-manny Preaching, and a common-manny Preaching; for Gentle-manny Preaching they'l feed you up with penny whistles, or* * Nigg-nays bonny wallies: At which he perceiv'd one of the Commons laugh. He points out to him, and said, *Man, do not thou think to* * *gull one of God's Minnsters that way, lift up your bonnet off your face, think no shame of your shape.*

* *Childrens Toys and Rattles.*

* *To flout.*

I tell you, Sirs, there is a gentle-manny Preaching and comon-manny Preaching I will give you common-manny Preaching, Sirs, I will give you milk-pottage, and this will make you bonny fat and lusty in your journey to heaven. Ye * *ken Sirs, ye ken, to my great grief, I may say ye ken no: But I tell you there is Gentle-manny preaching, and a common-manny preaching. There are three sorts of men that despise common-manny preaching, first the Politician. 2. The Gallant. 3. The Ignorant man.*

* *Know.*

First, for the Politician he will go Twenty Miles to hear a Gentle-manny Preaching, what Cares he for common-manny Preaching? 2ly, for the Gallant give him a Glass of Wine to Drink, and give him a Lady to Kiss, and what cares he for Preaching? 3ly. For the ignorant man give him a * *Cogful of* * *Brose to his belly, and a pair of* * *Breks to his arse, what cares he for Preaching.* A little thereafter he saw a little Child looking to and fro, he said, *Sit still little Rogue, else I'll cut a lug out of your head, Sirrah. O the glorious days of the Gospel, the very* * *wie-ones, were then so serious that they would* * *rugg Christ out of my heart, but now they are all bandy-fac'd, they look as if the Curates and their Mothers were* * *over great.*

* *Deep Dish.*

* *A strong Porrage.*

* *Breeches.*

* *Little Children.*

* *Pull.*

* *Too familiar.*

This was written from his own Mouth, by a Person that is ready to declare the verity of it, were he to die just after.

Mr. *John Veach* in *Wool-struthers*, in a Nonsensical and incoherent Discourse, at the opening up of a *Presbyterian* Synot at *Jedburgh*, said

'That

'That one duty of Ministers was not to preach close and neat Discourses; 'his reason was this, Men use not to bring the Spits and the Racks to 'to the Table, when they bring the meat to it.

There are many in *Edenburgh* who heard Mr. *James Kirton* in a Sermon concerning *Joseph* and *Mary*, say, 'The first Night, saith he, 'That they met together, he laid his hand on her Belly, and found her 'with * Bairn; The honest Man turn'd very angry, and would put her 'away, as any of us all wou'd have done, had we met with the like; 'and who is it that ever would suspect that Holy Ghost should have 'another Man's Wife.

* *Child.*

One Mr. *John Hebburn*, Lecturing on the Second Psalm, told, That 'there was a Dialogue betwixt the Father and the Son in Heaven, the 'Son said, Father will you give me my portion now? Your portion, 'Son, said the Father, indeed shall you; thou hast been a dutiful Son 'to me, thou never angered me in thy days; What portion will you 'have, Son? Will you give me poor *Scotland*, saith the Son? *Scotland*, 'said the Father, truly thou shalt get poor *Scotland*, and he proved 'that it was *Scotland* he sought, from the 8. *ver. I shall give thee the 'outmost parts of the Earth for a Possession.* Now, Sirs, *Scotland* is the 'outmost part of the Earth, and therefore it was given to the Son for 'for a Patrimony.

One Mr. *Mosman* in *Newbottle*, past this Complement upon himself in in a Sermon. 'All the World knows that I am a learned Man, a ju- 'dicious Man, and a Man that can clear the Scriptures well; but there 'are some in the Parish that have not such Thoughts for me; as for 'them I pity them, for they must be very silly. At that time he was 'Preaching against taking God's Name in vain, he told, O Sirs this is 'a very great Sin, for my own part I rather steal all the horned '† Nout in the Parish, before I took God's Name in vain once.

† *Neat of Cattle.*

One Mr. *Robert Steideman* in *Carridden*, told once, that the People 'of God had many doubts about their Election, for proof of this, see '(says he) the 2 *Cant.* v. 16. *My Beloved is mine, and I am his.*

Another time he told, 'That the best of God's Saints have a little 'Tincture of Atheism for a plain proof of this, you may see, says he, '*Psal.* 14. 1. *The fool hath said in his heart that there is no God.*

Another time he tells, That Christ was not Proud nor Lordly, 'for he rod upon an Ass, which is a * Laigh Beast, and wherefore 'think ye did he this? It was Sirs, for the conveniency of the Old Wives 'that followed him, that he might * Kuttle in the Gospel in their ears 'as they went along.

* *Low.*

* *Whisper.*

One Mr. *Murry*, Marrying a Couple, call the Man *The Head*, *and the Woman the Tail*: *In the Name of God then*, says he, *I join Head and Tail together, Sirs, let no Man ever seperate them.*

The

The ſame Perſon preaching at *Haddan*, ſaid, *Chriſt is a great ſtranger to you theſe 28 Years, but I have brought him to you the day, Sirs, and if ye will have him, I will take him with* * *Horning and Caption for you.*

* *Letters of Areſtment.*

One Mr *Shields*, Preaching at *Borthwick*, ſaid, *Many had Religion the day, but will have none the morn, their Religion was ſoon gone like a Womans Virginity.*

One *Wedderburn*, Preaching in *Irvin*, ſaid, *Lord, we have over* * *Foul feet to come ſo far benn as Heaven, but yet as broken a Ship has come to Land.*

* *Naſty.*

Mr. *Rutherford* Preaching at *Jedburgh*, ſaid, *Theſe 28 years the graſs is grown long betwixt* Jedburgh *and Heaven.*

Mr. *William Stuart* Preaching lately in *Forres* upon theſe words, *Our God is a Conſuming fire*, ſaid, 'Sirs, I will explain theſe words in a very 'homely manner, There was a Godly Man of my acquaintance, Sirs, 'he had a young Bairn that was Dying, and he comes to him and ſaid; '*Sandy*, now my Cockie, believe in God now, for ye will not live long: 'No, no, ſaid the Bairn, I will believe in God, for God is a Boo; but 'I will believe in Chriſt, for he is ſweet, Dady, and he is good. Now, 'ye may by this ſee, Sirs, that God without Chriſt is a Boo. Boo is 'a word that's uſed in the North of *Scotland* to frighten crying Chil-'dren.

Mr. *William Vetch* Preaching in *Linton* in *Teviotdale*, ſaid, 'Our 'Biſhops thought they were very ſecure this long time:

Like Willie Willie Waſtel,
I am in my Caſtel,
A the Dogs in the Town,
Dare not Ding me down.

'Yea but there is a Doggie in Heaven that has dung them all down.

Another Preaching of the Dialogue betwixt God and *Adam* after his Fall. *Adam* (ſaid he) went to hide himſelf, God comes to him, and 'ſaid, where art thou, Man? I am * Courring here, Lord: I'll ha-'zard * twa and a plack, ſaith God, there is a * *whap in the Kape Ede*, 'has thou been at * Barn-breaking *Ede*, come out of thy holes, and 'thy bores here *Ede.*

* *Abſconding.*
* *Two pence halfpenny.*

Mr. *James Kirkton* told ſeveral times in his Sermons at *Edenling*, 'That 'the Devil had his Kirk Government as well as God, and would ye ken 'what a Government it is, indeed it is a *Presbyterian* Government, for 'he has his Miniſter and his Ruling-Elder; his Miniſter is the Pope, 'and his Ruling-Elder is the King of *France.*

* *All's not well.*
* *Miſchief doing.*

The ſame Man once ſpeaking of the Evils of the Tongue, ſaid, 'Your 'Tongues, Sirs, are as foul as a Dog's Tongue, when he licks * Skitter; 'before God, it's true: But do not take this out of the Houſe with 'you, Sirs.

* *Thin Dung.*

Mr. *Matthew Selkirk* preaching againſt keeping of Days, ſaid, 'They 'that keep † Yule-Day, Sirs, deny that Chriſt came in the Fleſh, and 'are rank *Jews*; and they keep that Day in Commemoration of *Julius* 'Cæſar the chief of the *Jews*.

† *Chriſtmas.*

Mr. *Huge Kennedy* Moderator of the General Aſſembly, being about to Chriſten a Child in the Colledge-Kirk, looked about him, and ſaid, 'Look Sirs, and ſee the Devil painted in that Bairns face, but we ſhall 'do the beſt we can to Conjure him out. I ſhall ſhortly nail his lug 'to Chriſt's trone, till from a Calf he grow up to an Ox to draw in 'Chriſt's Plow.

Mr. *Arskine* in the Tron-Church, ſaid, 'That the work of the Lord 'is like to be ruin'd, for there are two ſorts of People that have taken 'their hands from the work of the Lord. Firſt the Malignants that 'never laid their hands to it. 2*ly*, the Court-Party: But you Laſſes 'and Lads put your ſhoulders to that work, take a good lift of it, for 'it will not break your Backs; and ye can never uſe your Backs in 'a better work.

One Mr. *Robert Gourly* Preaching of the Womon of *Canaan*, how our Saviour called her Dog, told, 'Sirs, ſome of you may think that our 'Saviour ſpake very improperly, for He ſhould have called her a Bitch; 'but to this I anſwer, a Dog is the Maſculine or Feminine Gender, there 'is a He-Dog, and a She-Dog. But you will ask why he did Miſcall the 'Poor Woman, and call her a Dog? There are Gods Dogs, and the Divils 'Dogs, ſhe was God's Dog, not the Devils Dog.

Mr. *Sheilds* in a Sermon at *Aberdeen*, told the People, the only way 'to hold a Faſt * Gripe of Chriſt, was to entertain him with three Li- 'quors in three ſundry * Bickers, you muſt have a pint of hope, three 'pints of Faith, and nine pints of hot, hot, hot, burning zeal.

* *Hold.*
* *Wooden Cups.*

One Mr. *Strange* preaching on *Act.* 2. 37, 38. before ſeveral Ladies of the beſt Quality of our Kingdom, *They were pricked at their hearts*, ſaid, 'Some of you are come hither the day to get a prick, I fear few of you 'have gotten a prick, but ſome of you may get a prick within a ſhort 'time. And ſeeing ſome laugh, he ſaid, Do not miſtake me, Sirs, It is 'not a Natural prick I mean, but a prick at the heart. I mean not the pricks 'of the Fleſh, but the pricks of the Spirit, the ſweet prick of Conſcience.

One Mr. *James Wilſon* now in *Kirkmeddon* in *Galloway*, told, 'That Faith 'had wonderful effects, *For by Faith*, Noah *ſaw the Deluge before it came.* 'But I will tell you a far more wonderful effect of Faith than that, *John* the 'Baptiſt ſaw Chriſt through * twa wymbs, was not that a clear-ey'd 'little one, Sirs?

* *Two Wombs.*

One Mr. *Melvin* being ſent by the Presbytery to the Pariſh of *Monzie* in *Struthern*, to prepare the People by a Sermon for Receiving a *Preſbyterian* Miniſter in the place of Mr. *Drummond*, a perſon of great Learning, who was deprived at the falſe ſuggeſtions of a Weaver in that Pariſh, (whom he ſaved from the Gibbet in King *Charles* the Second's time

time) the ſaid Mr. *Melvin* Lecturing on this Text, *Touch not mine Anointed, and do my Prophets no harm*, ſaid, *The King and the great Folks, and the curſed Biſhops, forſooth, were ſeeking to deſtroy God's own People, but as ſtark as they were, God is ſtarker, and bad them bide back, bide back,* (pointing with his finger) *this is my Folk, they are none of your Folks, and ſo God keeped his own poor People, Sirs, except ſome few that were* Hang'd; *but Oh Sirs, it's a ſweet, ſweet Death to go off the Gallows to God for the holy Covenant. But for theſe curſed Biſhops and Curates, Sirs, that were leading many poor Souls to* Hell *this long time, Sirs, ye ſee they are now put out, they are put out, yea they are e'en trampled under our feet.* This is atteſted by a Perſon that then liv'd within two Miles of the place, and heard him.

Mr. *Areskine* in the *Trone*-Church propos'd in a Sermon, *What is the new Man?* He made this Learned Anſwer in a melancholy long tone, *It is the new Man.* Mr. *Kirkton* lately in the Church he poſſeſſes at *Edinburgh*, began his Sermon thus, *Devil take my Soul and Body.* The People ſtartling at the Expreſſion, he anticipates their wonder with this Correction, *You think, Sirs, this a ſtrange word in the Pulpit, but you think nothing of it out of Pulpit; but what if the Devil ſhould take many of you when ye utter ſuch Language?* Another time Preaching againſt *Cockupps*, he told, *I have been this Year of God Preaching againſt the Vanity of Women, yet I ſee my own Daughter in the Kirk even now have as high a Cockupp as any of you all.* Another time giving the Sacrament of the Lord's Supper in *Crammond*, at the breaking of the Bread, he told the Participants, *Take, Eat, Sirs, your Bread is Baken*; and that was all the form he us'd, as one of the Communicants told me the day after.

A *Presbyterian* Preacher in the Pariſh of *Killpatrick-Eaſter*, above *Glaſgow*, in whoſe Pariſh there is one Captain *Sanderſon*, a Church of *England* man, who is look'd on there by them as a rank Papiſt; he once went to Church to ſee their way. The Preacher ſeeing him in Church, took a * Fourteen out of his Pocket, and held it up before the Congregation, expreſſing theſe words, *Here I take inſtrument in the hand of God, that tho' a man be pardon'd of all his Original and Actual ſins, yet if he neglect to attend our Faſts, he ſhall never go to Heaven.* The Preacher owns what he ſaid and did; and the Captain deſires the thing to be publiſh'd in his name, he being ready to juſtify it upon any occaſion. * *Piece of Money.*

Mr. *William Moncrief*, in Summer laſt, Preaching in the Church of *Largo* in *Fife*, the firſt thing he pretended to prove, was, *That all his Hearers were Atheiſts and Reprobates.* And having demonſtrated that, as he ſaid, from that *Pſalm* on which he Lectur'd: He proceeded next to his Sermon on this Text, *NOW is the accepted time, now is the day of Salvation*; on which he ſaid, *The* Jews *had their* Now, *and the Papiſts had their* Now, *but ah now they have no* Now, *for the Goſpel is for ever hid from their Eyes.* Scotland, *poor* Scotland *had a gracious* Now *in the glorious days of the Covenant, when Chriſt was freely forc'd upon them; but alas, this Land breaking the Covenant has brought darkneſs upon it, for many Years laſt; but yet God has been pleaſed*

at leaſt to ſhine through the Cloud of Prelatical, which is worſe than Egyptian *darkneſs, and to give us another* Now; *that is, to offer us again his Covenant, and the Foundation of it, his Goſpel; for which ye are all heartily to be thankful, for that is your* Now.

And you would know now, how to expreſs your thankfulneſs, I'll even tell you now, Ye muſt do it by baniſhing out of the Covenated Land, *all the Enemies of God, the Prelates, the Curates, and all their Adherents: Ye muſt not converſe with them, but ſmite them Hip and Thigh; ye muſt root the Philiſtines quite out; ye muſt hate them, and Perſecute them, and that upon pain of Damnation; for if ye neglect it now, your Now is paſt for ever: Now Sirs, ye muſt not think this ſtrange Doctrine, for I can prove it by plain Scripture, for did not God frequently command his People to cut off the* Cananites *Root and Branch; and did not* David *poſitively hate and curſe the Profane and Wicked who were God's Enemies.*

'But ye'll ſay to me Sirs, that Chriſt deſired us *to Love our Enemies*: 'that's true indeed, but there's no word of God's Enemies there; mark 'that Beloved; tho' we Love our own Enemies, yet we are bound to 'hate God's Enemies; that is, *all the Enemies of the Covenanted Cauſe.* This was heard by ſeveral Sober and Judicious Perſons, who were heartily ſorry to hear the Scriptures ſo baſely perverted, who immediately after the Sermon wrote down this Account, ſent them to me atteſted under their Hands.

About two years ago, Mr. *Shields*, who is Chaplain to my Lord *Angus*'s Regiment, being with the ſaid Regiment at the Town of *Perth*, and hearing that the Colonel to an *Engliſh* Regiment, which had been in that Town the week before, had made his Chaplain to read the *Engliſh-Service* upon the *Sunday* before, in the Church to his Soldiers: *Shields* upon this occaſion thought to Rail highly againſt the Church of *England* and its Liturgy; among other things he ſaid, *That there was no difference betwixt the Church of* England *and the Church of* Rome, *but that the one ſaid Maſs in Engliſh, and the other in Latin; and that upon the matter they were both indeed equally Idolatrous; and ye know Sir, that according to God's Law, all Idolaters ſhould be Stoned to Death; alas, all the water in* * Tay *will not be able to waſh away the filth of that Idolatry, with which the Walls of this Kirk was laſt* Sunday *defiled; ah, the* Service Book *has polluted and made it ſmell Rank,* † *and ſtrong of the old Whore of* Babylon.

* *The name of a great River which waſhes the Walls of that City.*

Mr. *Kirkton* preaching in his Meeting-houſe in the *Caſtle-hill* of *Edenburgh*, adduced ſeveral Inſtances of the Poverty of the People of God; amongſt others he had this remarkable one, *Brethren*, ſays he, *Criticks with their* † *frim frams and whytie whaties, may imagine a hundred reaſons for* Abraham's *going out of the Land of* Caldea, *but I will tell you what was always my Opinion. I believe* Abraham, *poor Man, was forced to run out of the Land of* Judea *for Debt.*

† *Trifles.*

An-

Another *Sunday* before ſeveral Gentlemen, who told me the Story ſo ſoon as they return'd from Church, preaching on the *All-ſufficiency of God*, he told his hearers, 'That they might make out of God what they plea-'ſed, Hoſe, Shoes, Cloaths, Meat and Drink, *&c.* One ſays he, may 'have a good Stock, but he cannot get it out of his Friends hands when 'he needs it; he muſt perſue him firſt before the † Lords of the Seſſion; 'Regiſtrate his Bond, get a charge of Horning, and at laſt take him with 'Caption; but no Man ever needed to Regiſtrate Gods Bond, or take 'him with Caption except *Jacob*, who took him once with Caption at the 'ſide of a Hill, and he got a Broken Leg for his pains.

† *Raiſe an Action before the Judges, and Arreſt him.*

Once in the Monthly Faſt-day, I heard him my ſelf diſcourſe to this purpoſe, after he had read his Text, which if I rightly remember, was, *In that day I will not regard their Prayers nor their Tears, &c.* 'In ſpeaking to 'theſe words, *ſays he*, I ſhall ſhew you five loſt Labours, three Opportunities, 'three Fears, three Woes, three Lamentations, three Propheſies, and a 'word about poor *Scotland*: For the three Fears, the firſt is a great Fear, 'and that is, leaſt this King give us not all our Will. The ſecond is a very 'great fear, and that is, if we ſhould get all our Will, I fear we ſhould not 'make good uſe of it. The third Fear is the greateſt of all, but I muſt not 'tell you that fear, Sirs, for fear it ſhould fear you all to hear it. All the Town knows that this is true, and that he never Preaches but after this ri-diculous manner.

I heard one Mr. *Selkirk* in a Sermon he Preach'd in the Church of *Inverask*, ſay, *Sirs, Drink, Whore, Debauch, and run* † Redwood *through the World, yet if you have as much time as to take hold of Chriſt in your laſt gaſp*, I *ſhall pawn my Soul for yours*. It may ſeem incredible, that one who ever heard of Chriſtianity, ſhould have us'd ſuch an Expreſſion; but it made ſuch an impreſſion on the Peoples Minds at that time, that I believe their is hardly one of them who have forgot it to this hour; and conſequently, all of them will be ready to Vindicate the truth of what I hear relate.

† *Starkmad.*

One preaching in *Preſton-pans*, upon *Joſhua*'s making the Sun to ſtand ſtill, reſolving to make a very Learned Diſcourſe, began thus, 'Sirs, ſays 'he, you'll may be, ask me how *Joſhua* could make the Sun to ſtand 'ſtill? To that I anſwer, it was by ſiſting of the motion of *Primum Mo-'bili*, commonly called the *Zodiack Line*; but as to the *Quomodo*, it's 'no great matter; but that the Story was true, we have reaſon to be-'lieve from the Heathen Writers; for it was told by them for a baſe 'Bawdy tale, how *Jupiter* made a Night as long as two, that he might 'get a longer time to lye with *Alemena*.

Mr. *Arskine* in the *Tron-Church*, Preaching on theſe words, *Cry aloud and ſpare not*; told his People, 'There were three ſorts of Cries: There is the cry of the Mouth, ſays he, *Pſal.* 104, *The young Lions roar after 'their prey*, that is, with their Mouth. The cry of their Feet, *I will 'run the ways of thy Commandments*, that is the cry of the Feet: And 'the cry of the Eye, *They looked on him and were lightened*; that's the

'cry

'cry of the Eye: if we would go to Heaven, we must not only cry with 'our Mouth, but likewise with our Hands, Feet, and Eyes.

The same Mr. *Arskine* said in another Sermon, 'What Sirs, if the De-'vil should come with a Drum at his side, saying Hoyes, hoyes, hoyes, 'who will go to Hell with me Boys? Who will go to Hell with me? 'The *Jacobines* would Answer, We'll all go, we'll all go.

Mr. *James Kirkton*, Preaching on *Jezable*, said, 'That well favoured 'Whore, what became of her Sirs? she fell over a Window, Arse over 'Head; and her black bottom was discovered, you may all guess what 'the Beholder saw, beloved a black sight you may be sure.

One Mr. *Mair*, a *Presbyterian* Preacher, Son to Mr. *John Mair*, the Episcopal Minister in *Towch*, being desired by his Father to Preach for him; the Son said, 'He would or could not Preach in their Churches, 'because they were Polluted, but was content to Preach in a Fire-house; 'This was provided for him, and the Company (whereof his Father was one) being convened he said, 'I will tell you a sad truth Sirs, you have 'been driven to Hell in a Coach this Eight and Twenty years, and that 'old Stock my Father (pointing to him) has been the Coachman.

Mr. *Kirkton* in *October* last, preaching on Hymns and Spiritual Songs, told the People, 'There be four kinds of Songs, Profane Songs, Malignant, 'Allowable, and Spiritual Songs. Profane Songs, *My Mother sent me to* 'the Well, she had better gone her self, for what I got I dare not tell, but kind 'Robin *Loves me.* Malignant Songs, such as, *He, Ho*, Gillichrankie, *and* 'the King enjoys his own again; against which I have not must to say. 'Thirdly, Allowable Songs, like *Once I lay with another Man's Wife*, 'Ye may be allowed Sirs to sing this, but I do not say, that you are al-'lowed to do this, for that's a great deal of danger indeed. Lastly Spi-'ritual Songs which are the Psalms of *David*; but the Godless Prelates 'add to these, *Glory to the Father*, the worst of all I have yet spo-'ken of.

The same *Kirkton* in *March* the Year before that, in a Sermon upon *Come unto me all ye that are heavy and weary laden*, expressed himself thus; 'Christ 'Invites none to him, but those that have a great Burthen of Sins upon 'their Back: Ay but Beloved, ye little kin what Christ is to day; What 'Crafts-man do you think him now? Is there none of you all can tell me 'that, Sirs? Truly then I must e'en tell you; Would you ken it now? 'In a word then, he is a † Tinklar, and you may here him crying about 'to day, *Have ye any broken Hearts to mend, bring them to me and I'll so-*'*der them*; that is to give them Rest, beloved, for that's the words of my 'Text.

† *Tinkar.*

Mr. *Arskin*, in *January* last, holding forth in the *Tron-Church* concerning *Noah's* Ark, said *that the Wolf and the Lamb lodged most peaceably together in it; and what do you think was the reason of this, Beloved? You may think it was a strange thing, and so indeed it was Sirs, but it was done to ful-*

fill

fill that Prophecy of Iſaiah, *Sirs*, The Wolf and the Lamb ſhall lye down together; *there's a plain reaſon now for it Sirs.*

On *Sunday*, in *January* laſt, immediately after the King had recommended to the General Aſſembly, a *Formula*, upon the Subſcribing whereof, by the *Epiſcopal Presbyters*, he deſired they might be re-admitted to the publick Exerciſe of the Miniſtry, I heard one Mr. *Webſter*, a noted Profeſſor of the *New Goſpel*, Lecturing upon *Pſal.* 15. On the 1*ſt.* Verſe he ſaid, 'That 'none but God could anſwer the *Pſalmiſt's* Queſtion there, and therefore 'ſaid he, it does not belong to any Earthly King, Prince, or Potentate to 'determine who ſhould be Officers in God's Houſe, or to preſcribe Terms 'of Communion to his Kirk. On the 2d. Verſe, he ſaid, That it was neceſſary 'for God's People to walk uprightly; that is, *ſaid he*, never to betray the 'Cauſe of Chriſt's Kirk for fear of Great Men: Our way to God's own 'way; and ſure to ſtand ſtiff in that, is the beſt way to pleaſe God, and 'even great Men, at the long run: On the 3d. Verſe he appealed to the 'Conſciences of his hearers, If *Scots Presbyterians* were not a Holy, Harmleſs, Innocent, Sincere, Modeſt, and moderate People, and whatever is 'ſaid to the contrary, are but Lybels, Lies, and Slanders: On the 4th. Verſe he ſaid, 'That the Prelates, Curates, and Malignant Counſellors are the 'vile perſons ſpoke of there, and whom all that fear God are bound to Contemn 'and Deſpiſe; epiſcially (*ſaid he*) becauſe they have ſworn to the hurt of 'the Kirk, in taking the Oaths of Allegiance and Supremacy, the Teſt, and 'the Oath of Canonical Obedience, and now think to expiate all this, by 'Subſcribing a bare fooliſh *Formula*, becauſe King *William* forſooth, has ſent 'it to us; as if the *Presbyterians* ought to admit or allow any Form but 'the Covenant.

About that ſame time, I mean in *January laſt*, Mr. *Fraſer* of *Bray*, at *Edenbrugh* at the new Kirk, pretending to preach upon this Text of the *Revelation*, *there was joy in Heaven*, Michael *and his Angels fought againſt the Dragon and his Angels*: 'Michael *and his Angels*, why no good Chriſtian can doubt, but by this we are to underſtand Chriſt and this Kirk; 'and by the *Dragon and his Angels* is plainly meant, the Prelates and Curates: 'you ſee from this then Sirs, betwixt whom this War and this Fighting was 'in Heaven; and ſince they Fight in Heaven for this Cauſe of the Kirk, 'why ſhould not we fight for alſo upon Earth? What needs our Kirk be 'affraid of Kings, they are but Men; but we have Chriſt to fight for us, and 'and we are his his Angels, and muſt fight with him till we deſtroy the '*Dragon-Prelates* and their *Curate-Angels*.

'Ah Sirs, you read (*ſays he*) that this Dragon's Tail ſwept down a third 'part of the Stars of Heaven, I have a ſad thing to tell you now Sirs, Alas 'this Dragon's Tail has ſwept the *North* of *Scotland*, for few or none of 'Chriſt's Miniſters are to be found there.

The ſame *Fraſer* of *Bray* preaching at a Conventicle in the beginning of King *James's* Reign, began his Diſcourſe thus; *I am come here to Preach this day Sirs, in ſpite of the Curates, and in ſpite of the Prelates their Maſters,*

and

and in spite of the King their Master; and in spite of the Hector of France *his Master, and in spite of the Pope of* Rome, *that's both their Master; and in spite of the Devil that's all their Master.*

SECT. IV.

Containing some few Expressions of the Presbyterian *Prayers.*

MR. *James Kirkton* said once in his Prayers, *O Lord restore our Banished King, Lord restore our Banished King; do not mistake my meaning, Lord, it is not King* James *whom thou hast rejected, that we seek, it is King Christ that has been a strange these many Years in poor* Scotland.

It is reported of Mr. *Robert Blair* at St. *Andrews*, that he had this expression in his Prayers, *Lord, thou are a good Goose, for thou art still droping. And several in the Meeting-houses of late have made use of it. To which they add Lord, thou rains down* * *middings of Blessings upon us*

* *Dungbils* Mr. *Anderson* Phanatick, Preaching in *Perthshire*, in a Prayer, said, *Good Lord, it is told us, that thou knows a proud man by his looks, as well as a Malignant by his Works; but what wilt thou do with these Malignants? I'll tell thee Lord, what thou wilt do, even take them up by the Heels* * *reest them in the Chimbney of Hell, and dry them like Bervy Haddocks. Lord take the Pistol of thy Vengeance, and the Mortar-piece of thy Wrath, and make the* * *Hairns of these Malignants a hoge podge, but for thy own Bairns, Lord feed them with the* * *Plumdames and Raisons of thy Promises, and e'en give them the Spurs of Confidence, and Boots of Hope, that like new* * *spean'd fillies they may* * *loup over the fold-dikes of Grace.*

* *Smoke.*

* *Brains.*

* *Pruins.*

* *Weaned.*

* *Jump.*

A learned Divine of that Sett, at *Pitsligo* in his publick Prayer this last Summer said, *O Lord, thou'rt like a* * *Mousie peeping out at the hole of a Wall, for thou sees us but we see not thee.*

* *Little Mouse.*

Mr. *William Moncrif* (whom I named before, *page.*——) after his Sermon in Summer last, at *Largo* in *Fife*, In the Intercession of his Prayer said, *O God establish and confirm thy Church in* Scotland, *and defend her from her bloody and cruel Enemies Popery and Prelacy: O Lord prosper thy Reformed Churches of* Portugal *and* Piedmont, *and of the rest of the* Low-Countries; *and carry on thy work which is begun in* Ireland; *and sweet good Lord, finally begin and carry on a work in* England.

Mr. *Shields* preaching near *Dumfreis*, in his Prayer for King *William*, said, *Good Lord bless him with a stated opposition in his Heart to the Antichristian Church of* England, *and with Grace to destroy all the Idolatry and Superstition of their Foolish and foppish Worship; and bless all the people of the Land*

Lord with Strength, Zeal, and Courage, throughly to reform the State as well as the Church in these Kingdoms; that they may be united in the Bond of the Solemn League *and* Covenant, *and purified according to that Pattern in the Mount, which we and our Posterity are all sworn to.*

Mr. John Welsh pray'd, 'Lord we are come hither, a pack of poor Beg-'gers of us the day, Alms to the poor blind here, for God's sake, that ne-'ver saw the light of the Gospel; Alms to the poor deaf here, that never 'heard the joyful sound; to the poor Cripples that have their Legs, the 'Covenant broken by the Bishops. Lord pity thy poor Kirk the day, poor 'Woman, sad is she Lord, send her a lift, and God confound that filthy 'Bitch, that Gumgal'd Whore, the Whore of *Babylon*.

One *Mr.* Hu*stone* said, 'Lord give us Grace, for if thou give us not Grace 'we shall not give thee glory, and who will win by that Lord? * *Gain.*

One *Borlands* in *Gollowshiels*, a Blasphemous ignorant Blockhead, said in his Prayers before Sermon, *Lord, when thou was Electing to Eternity grant that we have not got a wrong cast of thy hand to our Souls.*

Another time praying at *Edburgh*, he said, 'Lord confound the Tyrant 'of *France*, God's Vengeance light on him, the Vengeance of God light on 'him, God's Vengeance light on him: But if he be of the Election of Grace 'Lord save him: Lord confound the Antichristian Crew in *Ireland*; indeed 'Lord, for the great a man that heads them, God knows we wish not his * *K. James was then in Ireland.*
'Destruction, we wish him repentance of his sins, but not the rest: As 'for the Crew of the Church of *England*, that's gone in to fight against 'them, they are as profane a Crew as themselves Lord; but thou can make 'one man destroy another for the Interest of the People of God, and 'give God's people Elbow-room in the Land.

One who is now a Head of a Colledge, and is lookt upon by the party as their great Advocate and Oracle, in a publick Congregation at *Edinburgh*, 1690. In his Prayer had these words, which one that heard them, and immediately committed them to Writing, shewed to me; 'O Lord give us, 'give us, good Lord: But Lord, you'll may be say to us, Ye are always 'troubling me, what shall I give now? But Lord, whatever thou says, 'we know that thou in thy heart likes such trouble; and now I'll tell thee 'what thou should give us Lord, I'll not be greedy nor * misleard now * *I'll manner'd.*
'Lord, then only give us thy self *in earnest of better things.*

'Good Lord, what have ye been doing all this time, where have you 'been this Thirty year? What good have ye done to your poor Kirk in '*Scotland*, that has been so many years spurgal'd with Anti-christ's riding 'her; she has been so long lying on her back, and sadly defiled; and ma-'ny a good life have we lent her; O how often have we put our Shoul-'ders to Christ's Cause when his own * back was at the Wall: To be free * *When he could not stand without a Supporter.*
'with you Lord, we have done many things for thee that never enter'd in 'thy Noddle, and yet we are content that thou take all the glory; is not 'that fair and kind.

'It's true good Lord, you have done * gelly well for *Scotland* now at
'laſt, and we hope that thou haſt begun, and will carry on thy work in
'*England*, that ſtands * mnckle in miſter of a Reformation: But what have
'you done for *Ireland*, Lord? Ah poor *Ireland*! (then pointing with
'his Finger to his Noſe, he ſaid) I true) I have nick'd you there Lord.

'O God, thou haſt bidden us pray for Kings, and yet they have been
'always very troubleſome to thy Kirk, and very * faſious Company Lord;
'either make them good, or elſe make us quit of their Company. They
'ſay that this new King thou haſt ſent us, takes the Sacrament kneeling,
'and from the Hand of a Biſhop: Ah, that's black; that's foul work! Lord
'deliver him from Papacy and Prelacy, from a *Dutch* Conſcience, and from
'the heartedneſs of the *Stewards*; and let us never be * *tryſted* again with
'the bag and baggage of the Family, the black band of Biſhops to trouble
'and lord it over thy Church and Heritage. Good Lord, ſend back our old
'King of poor *Scotland*, reſtore him to his Throne and Dignity, to his ab-
'ſolute Power and Supremacy, from which he has been ſo long and ſo un-
'juſtly baniſhed; Lord you ken what King I mean, I do not mean King
'*James*, nay forſooth I do not mean him, I mean Lord you ken well enough
'what I mean, I mean ſweet King Jeſus, that's been long kept out of this his
'own Covenanted Kingdom; by the Biſhops and Godleſs Act of Su-
'premacy.

'Lord I have many more Tales to tell you, and many ſad Complaint
'to make of our Governours and great Men, and of the Malignants and
'*Dundee*'s men; and many Pardons to ask for a broken Covenant, and a
'backſliding Miniſtery, but I muſt refer them all, till you and I be at more
'leiſure, and I will not end without that old muſty Prayer that they now
'call our Lords.

Mr. *Robert Kenedy*, Brother to the very learned and moderate *Huge Kenedy*, the Moderater of the *General Aſſembly*, once praying at a Conventicle at *Chidſdale* ſaid, 'Lord grant that all the Kings in the World may
'fall down before thy Son, and kiſs his Soles, not the Popes ſoles, *&c.* no nor his ſtinking * Panton neither.

Mr. *Boyd*, the famous Preacher in *Chidſdale*, finding in the Forenoon, that ſeveral of his Hearers went away after the Forenoon-Sermon, had this Expreſſion in his Afternoon Prayers, 'Now Lord, thou ſees that many
'People go away from hearing thy Word; but had we told them Stories
'of *Robin Hood*, or *Davie Lindſay*, they had ſtayed; and yet none of theſe
'are near ſo good as thy Word that I preach.

Another praying againſt Church-Government by Biſhops and Curates, ſaid, 'Lord wilt thou take the Keys of thine own Houſe out of the hand of
'thoſe Thieves and Hirelings, and make them play Clitter-clatter upon
'their Crowns, till they cry *Maw* again——— (*he prounced the word*
'Maw *like the noiſe of a Cat*) for thy Locks have got many a wrong Caſt
'ſince they had the Keys.

* *Pretty.*

* *much in need.*

* *Troubleſome.*

* *Encountered.*

* *Slipper.*

About the Beginning of *March*, 1689. one prayed for a Presbyterian Election of Members to the Parliament, in the City of *Edenburgh*, in theſe words: 'Good God, now when Chriſt's Back is at the Wall, put it in the 'Heart of the Townſmen to chuſe *George Stirling* and *Baillif Hall*.

Another prayed, 'Lord thou haſt ſaid, that he is worſe than an Infidel 'that provides not for his own Family: Give us not reaſon to ſay this of 'thee Lord; for we are thine own Family, and yet we have been but 'ſcurvily provided for of a long time.

Another praying after the Baptiſm of a Child, in the City of *Edinburgh*, ſaid, 'Lord bleſs and preſerve this young Calf, that he may grow an Ox, to 'draw in Chriſt's Plough.

Mr. *Areskine* praying in the *Tron*-Church laſt year, ſaid, 'Lord have 'mercy on all Fools and Idiots; and particularly on the Magiſtrates of *E*-'*dinburgh*.

Another imprecating (as is very ordinary with them to do, ſaid, 'Lord 'give thy Enemies the Papiſts and the Prelates a full Cup of thy fury to 'drink; and if they refuſe to drink it off, then good Lord give them '† *Kelty*. † *Another Cup full of it.*

Mr. *John Dickſon* praying for Grace, ſaid, 'Lord dibble thou the kail-ſeed 'of thy Grace in our Hearts, and if we grow not up too good kail, Lord 'make us good Sprouts at leaſt.

Mr. *Linning* Curſing the King of *France* in his Prayers, ſaid, 'Lord curſe 'him, confound him, and damn him, dreſs him, and guide him as thou didſt '*Pharaoh*, *Senacherib*, and our late King *James* and his Father.

One *Frazer* a young Fellow Preaching in *Jedburgh*, after Sermon blaſphemouſly inverted the Bleſſing thus, 'The Curſe of the Lord Jeſus Chriſt, and 'of God the Father, and the Holy Ghoſt, be upon all them that hear the 'Word, and profit not by it.

Mr. *Areskine* in the *Tron*-Church, pray'd, Lord be thou in *Mons*, *Mons*, '*Mons*, be thou in *Mons*, good Lord, meikle need has *Mons* of thee, Lord, 'for now they that be Confederates we hope they may be made Covenan-'ters. Bring the Sworn Enemy of the Solemn League, the Tyrant of *France*, 'to the place whence he came, and cauſe his Dragoons ſhoot him in his Re-'treat, that he may cry out with *Julian* the Apoſtate, *Now* Galilean *thou haſt overcome me.*

One Mr. *James Webſter* was admir'd lately at my Lord *Arbuthnet* his zealous Patron's Table for this Grace before Meat. 'Out of the boundleſs, 'bankleſs, brimleſs, bottomleſs, ſhoreleſs Ocean of thy goodneſs we are dai-'ly foddered, filled, feaſted, fatted; and half an hours Diſcourſe to the ſame 'purpoſe.

Mr. Kenedy before the late Aſſembly, in which he had the name of Mode-'rator, ſaid in his Prayer, 'Lord, Moderation is commended to us by the 'King, we all know it's a Vertue that ſometimes uſeful, Lord, but I cannot 'ſay that that which they call Moderation is ſo convenient at this time for thy 'People and Cauſe, for even to be free with you, Good Lord, I think it beſt

'to make a clean House, by sweeping them all out at the door, and casting
† *Dungbill* 'them out to the † *Midden*.

The famous *Scribe Rule*, in a Prayer, not at Sermon, but upon another occasion as publick, a little after the dissolution of the General Assembly, expressed himself thus, 'O Lord thou knows that Christ's Court the General 'Assembly ought to protest against Usurpers upon Christ's Kingdom, but if 'we had known that King *William* would have been angry with us in earnest, and if the Brethren would have follow'd my advice, we should have
**Runa-tick with him.* 'pleased the King for this time, and taken Christ in our own hand * till 'some other opportunity.

The Moderator *Chrighton* immediately after the Assembly was dissolved, praying amongst many other reflexions upon the King and his Councellors) said these words, 'O Lord thou knows how great a Sursprisal 'this is to us, we lookt upon King *William* at his first coming among us to 'have been sent in mercy for Deliverance to this poor Kirk, but now we 'see that our Deliverance must come from another hand: Good God grant, 'he be not sent to be a Plague and a Curse to thy Kirk. *Hind let loose 'by Mr.* Shields, pag. 468.

I conclude this head, says he, with that form of Prayer that I use for the King, *O Lord to whom Vengance belongeth shew thy self, lift up thy self thou Judge of the Earth, render a Reward to the Proud: Lord how long shall the Wicked, how long shall the Wicked Triumph, shall the Throne of iniquity have fellowship with thee, that frameth mischief by a Law; the Mighty and terrible God destroy all Kings and People, that put their hand to alter and destroy the House of God, overturn, overturn, overturn this Throne of Tyranny, and let it be no more, until he come whose right it is.*

These are but a few of many Thousand instances, that might be given of that Ridiculousness, Profanity, and Blasphemy which the *Scotch* Presbyterians daily use in their Preaching and Praying; and tho' strangers may think it incredible that men professing Religion or Reason should thus debase and prostitute both, yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that's here charged upon them is but too true, and that many of the worst expressions they are daily Guilty of, are purposely here omitted, lest by such obscene Godless and fulsome stuff, the Ears and Eyes of modest Readers should be nauseated and polluted, which if these Oppossers of Truth and Religion should deny, there are many Thousands in *Scotland* of the best Quality and Reputation ready to attest it, by their Oaths and Subscriptions, as shall be made appear in another Edition of this Book, if the clamours of the party extort it; and very many are willing to joyn in this, who were not long ago their great Friends, and have many of their Sermons and Prayers in writing, which they are now willing to Expose, having fully Discovered the vile Hypocrisie and Pharasaick professions of that Faction; but this trouble we can hardly suppose, that the *Presbyterians* will put us, or themselves to, because it's not probable that they will deny what they so much Glory in, *viz*, this Extraordinary way of Preaching and Praying,

which

which they think an excellency and perfection, and call it a holy Familiarity with God, and a peculiar priviledge of the moſt refined Saints.

Some may perhaps think this Collection was Publiſhed meerly to render theſe Puritans Ridiculous, but it's plain enough to ſuch as know them, that we have not made but found them ſo; we hope that our Diſcovering their Snares may prevent ſome Mens being Intangled with them, they compaſs Sea and Land, and are fully as zealous as their Predeſſors to make Proſelytes to their Party, and new Goſpel. Now the general intent of the Collectors of theſe Notes, was that they might ſtand like Beacons to fright unwary ſtrangers from theſe Rocks, upon which ſo many have formerly made Shipwrack both of Faith and good Conſcience. Alas its but too too Evident what havock and deſolation theſe pretended Reformers have made in the Church and State; God's Name, Honour and Worſhip is profan'd, the Goſpel expoſed to the ſcorn and contempt of its Enemies, the more modeſt and honeſt Heathens and *Turk*; the Flood-gates of Impiety and *Atheiſm* are ſet open, the foundations of all true Piety or Policy are overturned, and all regard to things either Sacred or Civil quite deſtroyed by theſe, who as the Royal Martyr † ſpeaks, ſeeking to gain Reputation with the Vulgar, for their Extraordinary Parts and Piety, muſt needs undo whatever was formerly ſetled never ſo well and wiſely.

† Εικὼν Βασιλικὴ *upon the Ordinance againſt the Common-Prayer-Book.*

I wiſh (*as the ſame Royal Author did*) that their Repentance may be their only puniſhment, that ſeeing the *Miſchiefs* which the diſuſe of publick *Liturgies* hath already produced, they may reſtore that Credit, uſe and Reverence to them, which by the ancient Churches were given to ſet Forms of Sound and Wholſome Words.

† And thou O *Lord*, which art the ſame God Bleſſed for ever, whoſe ‘ mercies are full of of variety, and yet of Conſtancy; thou denieſt us not ‘ a new and freſh ſenſe of our old and daily wants, nor deſpiſeſt renewed ‘ Affections joined to conſtant Expreſſions: *Let* us not want the benefit ‘ of thy Churches united and well adviſed Devotions

† *K.* Ch. *his moſt Pious and Peninent Prayer.*

‘ Keep men in that pious moderation of their Judgments in matters of Religion, that their ignorance may not offend others, nor their Opinion of ‘ their own Abilities tempt them to deprive others of what may *Lawfully* and ‘ devoutly uſe to help their Infirmities. And ſince the advantage of Error conſiſts in novelty and variety, as Truth's in unity and conſtancy, ſuffer not thy Church to be peſtered with Errors, and Deformed with undecencies in thy Service, under the pretence of Variety and Novelty; ‘ nor to be deprived of Truth, Unity and Order, under this fallacy, that conſtancy is the cauſe of formality. *Lord* keep us from formal Hypocriſie ‘ in our Hearts, and then we know that praying to thee, or praiſing of thee ‘ (with *David* and other holy men) in the ſame forms cannot hurt us. ‘ Evermore defend and deliver thy Church from the effects of blind Zeal ‘ and over-bold Devotion. *Amen.*

POST-

POSTSCRIPT.

Dear Sir,

IF your *Scotish* Presbyterian Eloquence take as well in all other places of *England* as it does hereabout, I make no question, but there will be occasion for a second Edition of it in a little time. So I send you a few Notes of the Sermons and Prayers, which I remembred upon reading those that are Printed.

I shall begin with famous Mr. *Hog* at *Rottordam*, who in his Intercession expressed himself one day to this purpose: 'O Lord thy Kirk was once 'a Bonny-braw well fac'd Kirk, but now it's as bare as the * Birk at Yuil 'Even, we've done our part in telling thee of it, if thou wilt not do thine, to thy self be it. A little after, 'O Lord pull off the Crowns of all the 'Kings and Princes heads in the World; and what wilt thou do with them, 'good Lord? Even put them all upon thy own Head, sweet Lord Jesus. 'And what shall we say to thee then, good Lord? E'en well may you brook 'your new, Sir.

* *Burch at Christmas-Eve.*

I was told a Story of this Mr. *Hog* when I came first to *Holland*, a good well meaning *Scottish*-Skipper having been from home a long time, and being very desirous to receive the Sacrament of the Lord's Supper, went to Mr. *Hog*, (whom he understood was to Administer it in a Fortnight or three weeks time) who promised to receive him. So the man was very well pleased, lost several good Winds; prepared himself the best way he could for so Sacred an Action. But when he came to the Table, was unexpectedly Commanded by Mr. *Hog* to get him gone, for he understood he had taken the Test. The man told him he had not. Ay but (said he) I'm assured you are a Bishops man, therefore go to them and receive the Sacrament, for you shall have none here. So the poor man was even forced to be gone.

A Lady of Quality went one day to here a *Presbyterian* in *Teviotdale* preach, and all the young Ladies of the Country waited on her. They happened to come in when the Teacher was praying, so he resolved it seems, to Complement them, by offering up a petition particularly for them, which was in these words, 'Lord here's a great + Hantle of Bonnie

+ *Handful of fine well favour'd.*

'nie braw well Fac'd young *Laſſes* here to day, come down good *Lord*,
'hobie upon their *Lillie* white † Wymes, and get them † ſow of the Bairn
'of Grace.

† *Wombs.*
† *Full.*

One of them preaching one day in the *Merſe*, upon *Iſa.* 1. 18. *Come let us reaſon together, ſaith the Lord*, &c. ſaid thus, Sirs I have been a long 'time a making up a match between Chriſt and you, but you ſtand far back, 'I have woved and Courted, and kiſſed, and clep't you in Chriſt's name, 'but all this will not do. I ken what you'l ſay now Sirs, how but ye be 'Scornful Mr. *John*, even as Chriſt would have us Mr. *John*, ye ken well 'enough Mr. *John* that *Lads* does not marry *Laſſes* now, except they have 'a † Tocher, and we have no Tocher good to give Chriſt. We have no 'Faith, no Charity, no Hope, no Humility, nor no Chriſtian Grace, nor 'no vertue, and ſo Chriſt will not take us to Bed with him, tho' we would 'never ſo fain do it. I tell you Sirs, you're a'the better that ye ha' none 'of all theſe, Chriſt loves ye the better I warrant Sirs, you'l think this 'odd Praching, but I prove't to you by a homely example: A young man 'being to viſit his Miſtreſs one morning came to her Chamber door (which 'ſtood a * gie) he knockt (here the Teacher knockt on his Tub) once and 'again, but no body making anſwer, he put ope the door, came in, and 'found her a Bed, ſhe got up in † Sark, and ſaid, Dear Sir, do not come 'near me for I'm Naked. Indeed (ſaid he, folding his Arms about her) 'I love you a' the better, ye're ſweeteſt when you're Naked, juſt ſo Sirs, 'Chriſt will love you the better, that you are Naked, ſtark Naked, Naked 'of Grace and all good things.

† *A good Portion.*
* *A Cher*
† *Smock.*

I have often heard blind Mr. *Beſt* at *Utrecht* uſe this Expreſſion in his Prayer, 'O Lord confound that man of Sin, that Child of Perdition, that 'Anti-chriſt the Pope of *Rome*: Thou muſt confound him, thou ſhalt con-'found him, good Lord I will have you confound him.

One who having been lately a School-maſter at St. *Phillane* in *Fyfe*, and was turned out by the Epiſcopal Miniſter there, becauſe he endeavoured to debauch a Maid, and force a Married Woman, but is now a Godly Zealot; when he was paſſing his Trials for the Miniſtry before the Presbytery of *Couper* in *Fyfe*, he had this Expreſſion in one of his Prayers, 'O *Lord* 'lay aſide thy Mediatorial Office, and come down and ſee what we are 'doing to day.

I have heard a Knight who was preſent, give an account of the ſecond part of the Story which is ſet down *Pag.*——The Preacher was Lecturing on the Fourth Chapter of *Jonah*. He ſtood at the back of a Chair, in which ſat a good handſome *Lady*, whoſe bare ſhoulders were his Cuſhion. So after he had read the Chapter, he ſpoke thus. Beloved I ſhall 'not trouble you with this Father's Sentiment, or that Learned man's 'opinion about the ſenſe of the words (as the Curates do) but I ſhall give 'you the meaning of the Holy Ghoſt beloved, (*Humph*) and what the mean-'ing of the Holy Ghoſt beloved? Why here's a Diſcourſe between a good 'God and a * Cankard Prophet. What ſays the good God beloved? (*Hump*) 'my

* *Petriſh.*

'my Love *Jonas*, my Love *Jonas*, (*Here the Parson clapt the Ladies shoulder*)
'what * gars you be Angry *Jonas*? (*Humph*) and what said the Cancard
'Prophet beloved? (*Humph*) Sir, should you send me of an Errand, and not
'make my words good? (*Humph*) Well but what says the good God belo-
'ved? (*Humph*) my Love *Jonas*, (*here he clapt the Ladies shoulders again*)
'do not you know that I have in the Town more then six-score Thousand per-
'sons, that know not their right hand from the left, *Jonas*, and would you
'have me destroy my own people? (*Humph*) Well what says the Cancard
'Prophet to all this beloved? (*Humph*) should you make me a Lyer for you
'and your people too: Sir? I scorn it Sir.

Mr. *Rymer* preaching at St. *Andrews*, upon that Text, *Little Children it is your Father's pleasure to give you a Kingdom* said (*This was much about the Rabling time.*) 'Who are the little Children here spoken of? Why I'le
'tell you, even the Rable as they are called, they are God's little Children
'who work his work, and therefore look for a reward.

Another time he told them: 'That he was not reputed a good Husband
'man who did not † muck his Land well; now Sirs said he, except you get
'your Hearts * mucked with the Sharn of Grace you'l never thrive.

July 24th. 1692.

F I N I S.